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TO THE

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Joseph Berington,

John Kirk.

November 23, 1812.

946

INTRODUCTION.

FOR my own use, and for the use of others, I have often wished for such a compilation as I now offer to my brethren of the Catholic communion. Our ministers, in their public instructions to the people, fail not to inculcate, that their church never framed, nor frames, any new article of belief; but simply stated, and states, the doctrine, which she received; which doctrine, they add, coming down to them, through an uninterrupted series of tradition, is the same that Christ taught, and the apostles, instructed by him, delivered. The reflecting man, who hears this, says within himself: "I most readily subscribe to this position, because there can be no point, which I am bound to receive as a divine truth, that Jesus Christ, the founder of the Christian law, did not teach; and I am sensible, that if there be not a speaking authority that can tell me, without danger of being itself deceived, what the truths are which Christ taught, my mind can rest only on its own unstable judgment, that is, *it must be tossed to and fro, and carried about with every wind of doctrine.* In the church, of which I am a member, I behold this speaking authority, established on the promises of Christ, and to it I submit; but it would be satisfactory to me, to trace, by my own inspection, that body of divine

truths, in all their articles, which, from hand to hand, has been brought down, and which, doubtless, may be found in the volumes of those men, who, through the progress of ages, have illustrated the church by their virtues, and in their writings attested the doctrines which they had received."

The minister of religion, if he heard this reasoning, could not, for a moment, hesitate. He would assure him, that the question stood precisely as he viewed it; and, for the satisfaction which he wished, he would refer him to many books written on the subject, and particularly to the works of those venerable men, to whom he had alluded, the Fathers of the church; acknowledged to have been the faithful witnesses of the doctrines, which they had received, and themselves delivered. But the works of these Fathers were chiefly written in Greek or Latin, the languages of the countries in which they lived; languages not accessible to all readers; and of those works few have been translated.

Certainly, many excellent Tracts, in this country, and in others, have been compiled, replete with Extracts from the Scriptures and Fathers, to prove, that all the points of Catholic belief were, at all times, taught, as they now are: but few of these Tracts, with us, are, at this time, in circulation; and those that are, come not up to the notion which I have formed, of the proper character of such writings. I would have them state—without any comment, and, as far as may be, without any direct allusion to the opinions of others—the plain texts of Scripture, and the analogous or correspond-

ing expressions of the Fathers, that the reader—free from prepossession and the bias of argument—may form his own judgment. It would be rash to say, that controversy has done no good; but the good which it could do, I believe, it has done; and if so, methods of another order may become expedient. But, in truth, my motive is to be serviceable to the professors of my own religion.—I will now say, in what way I have proceeded.

First. I state, in distinct *Propositions*, the articles of belief, as briefly, but as comprehensively, as may be; and these *Propositions* I generally take from a small Tract, entitled *Roman Catholic Principles*, published anonymously, towards the close of the reign of Charles II. This I did, because those *Principles*, a few clauses excepted, are drawn up with great precision; and because in stating points of religious belief, I feel a predilection for whatever bears the stamp of age. Antiquity is the badge of our faith. In any other view, as the Catholic creed, in all its articles, is clearly defined, and is as unchangeable as it has been unchanged, it mattered not, whence the Propositions were taken.—Still I am aware—as all human language, not sanctioned by the highest authority, is open to misconception, and the expression of the point of belief, must, from its character, be concise, and, in some measure, condensed—I am aware, the scholastic reader may sometimes pause, accustomed as he has been to scrupulous precision, and to weigh the utmost value of words. Should this happen, let me request him not to pronounce on single Propositions, but to correct one

with another; to explain what may seem dubious by what is more clear; and to permit the subsequent words of Scripture, the quotations from the Fathers; and—where they could be introduced—the decisions of the council of Trent, to develope and illustrate each Proposition.

Secondly. The *Proposition* is followed by such passages from the *Scriptures*, as seem to support it with the clearest evidence. But I must observe, that I restrict myself, in a great measure, to the New Testament, not as doubting, that there were many passages in the Old, which might be brought to enforce the same doctrine—for we know, that the two covenants are united, as it is known, what use our Saviour and his apostles made of the prophetical and other writings—but I was unwilling, as such support was not wanted, to call in aid, the application of which might, possibly, be controverted.

Thirdly. To the authorities from *Scripture* succeed those from the *Fathers* of the five first centuries of the church.

It was suggested to me, that it would be expedient to give, in an Appendix, the entire Latin and Greek originals of all the passages; and I should readily have complied, had I not soon discovered, that the bulk of a work, which I wished to make as cheap, and as concise, as my plan would allow, must thereby be too much augmented. I have, however, taken care—while I attended to the accuracy of each quotation—to mark the references so distinctly, that the originals might, with ease be

consulted. Still, should the Latin and Greek be hereafter desired, they shall be given separately; as it would cost me the trouble only of transcription*.

It may be, that I have occasionally erred in the translation of some passages, not always very intelligible; but should any such errors be discovered, I trust, it will not be in any point of moment. On some occasions, the original of certain clauses is given. It was my wish to be literal and plain. As order and precision are necessary for the attainment of accurate knowledge, I thought it necessary, in quoting the Fathers, to preserve the chronological series of their lives; so that each authority should take its proper place. I, therefore, marked each century, and quoted the fathers, who belonged to it, in the order in which they lived. This is repeated under each Proposition. To each name are, likewise, added the letters *L. C.* or *G. C.* denoting whether they belonged to the Latin or the Greek church; and when any Father is, the first time, introduced, I state in a Note, who he was, and what were his principal works.

It may be asked, why I have confined myself to the *five first centuries of the church*; why I have not brought down my proofs through the whole

* I must acknowledge my great obligations to the Rev. John Kirk, of Lichfield, who, with patient labour, not revised only and verified all the passages which I had collected, but likewise supplied many others, which were still wanting to complete the body of evidence, from the Greek and Latin fathers. I have therefore requested, that he will allow his name to appear with mine as being a joint labourer in the compilation.

series of the succeeding ages?—The answer is obvious: why was I to do more than was necessary? If the doctrine, stated in each Proposition, that is, the doctrine now professed by Catholics, be that, which, in those five centuries, was taught and believed—not in one, but in all; not by one Father, but by a succession of them—as the faith of all the churches; your religion will be proved to be apostolical; and the deduction of the proof through a longer period of time would have added nothing to the evidence. Otherwise, the task would have required but one kind of labour; as the authorities, from the encreasing number of writers, would have encreased. They before encreased, the reader will observe, from a like cause. The authorities from the first centuries are scanty, compared with those of the fourth and fifth, from which, on account of their number, I was, sometimes, obliged to select the most prominent; while, in the preceding æra, when the writers, that remain to us, were few, and few the subjects on which they wrote, some scattered passages were all that could be collected*.

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* To the English reader, who may wish to pursue the subject through a longer period of time, from the introduction of Christianity among his ancestors in the seventh century, I recommend the *Antiquities of the Anglo-Saxon Church*, by the Rev. John Lingard —a work, that, for deep research, luminous arrangement, acute observation, and classical elegance, has not been surpassed. Could my advice prevail, he will undertake a *History of England*, a task, for which he is eminently qualified, and which—if we may judge from the samples before us in Rapin, and Hume, and Henry—an enlightened Catholic alone can properly execute. The language of truth flows not from the pen which prejudice guides.

Fourthly. Having completed, under each Proposition, this portion of the work, I subjoin, on the same article, the decision of the council of Trent. This council or synod—the last, called *General*, that has been celebrated—was opened in the year 1545, and closed, after many interruptions, in 1563; the decrees of which on faith, but not on discipline, are universally admitted by the Catholic churches of the west. My motive for introducing the doctrinal decrees of this council was, that the reader might have it in his power, to compare the words of each Proposition with the words of the decree; and then, looking to the passages from the Scripture, and to those from the Fathers, through the five centuries, on the same subject, judge impartially, how far the doctrine is supported by either, or by both. Or he may, should it so please him, take any point, as he had learnt it from his catechism; compare it with the same, as stated in the Proposition and the decree of Trent; and then trace it, after considering the Scripture authorities, through those from the Fathers in regular succession.

Such is the outline of the form of this Compilation.—Some further observations, however seem necessary, to which I request the reader's serious attention.

First. In reviewing the different articles of his belief, he will soon observe, how much more numerous are the proofs from scripture in support of some than of others; in favour of the *authority* of the church, let me say, than of *purgatory*, or the

invocation of Saints: and, if not well instructed in the principles of his faith, he might thence be induced to conclude, that the latter articles rested not on an authority equally strong with the first. If he so concluded, he would palpably err as a Catholic.

The creed or religious belief of Catholics is not confined to the Scriptures: but it is, that which our Saviour taught, and his apostles delivered, before the sacred books of the New Testament had any existence. During the course of his mission, and after his resurrection, the apostles had been instructed by their divine master, fully and explicitly, we cannot doubt, in all things that it was necessary for them to know. To them *he shewed himself alive after his passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God:* (Acts i. 3.) Then, giving to them his final commission, he distinctly said: *Go ye therefore and* Teach *all nations, baptising, &c.*—Teaching *them to observe all things whatsoever I have commanded you; and behold, I am with you all days, even to the consummation of the world:* (Mat. xxviii. 19, 20.)—The same commission is repeated: *Go ye into the whole world, and* Preach *the gospel to every creature. He that believeth, and is baptised, shall be saved; but he that believeth not shall be condemned.* (Mark xvi. 15, 16.)

Commenting on this commission as stated by S. Matthew, the learned S. Jerom calls the form, in which it is delivered, the *ordo præcipuus*, or the leading rule, and then adds: "Christ commanded

the apostles first *to teach all nations;* in the second place to baptise them in the sacrament of faith; and then, after faith and baptism, *to teach* them what things were to be observed. And, lest we should think that these things were of little moment, or few, he added: *all things whatever I have commanded;* that is, they who have believed, and have been baptised, shall observe all my precepts; and *behold! I am with you all days even to the end of the world.* This is his promise: he will be with his disciples to the end of the world; thus shewing, that they shall never die, and that he will never desert them that shall believe in him."—*Comment. in Mat. L.* iv. *in fine. T.* iii. *p.* 734.

Had Christ said: "Go, and commit to writing the gospel, or those saving truths, which you have heard from my mouth; and let that writing, or written word, be the rule of belief to those whom you shall instruct, and to their successors, to the end of the world"—had he said this, the point had been clear. But he said it not: he commands them to *go,* and to *teach,* or *preach.* The commission is to *teach*; and obedience to that teaching is enjoined under the severest menace: *He that believeth not shall be condemned;* or, as you may have seen it rendered, *shall be damned**.

Under what latitude of interpretation can it now be maintained, that this positive ordinance of Christ was merely *temporary;* that it was to cease,

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* κατακριθησεται.

and be superseded by another rule, when the apostles should be dead, and the writings, which they might leave behind them, should have been declared authentic, and have obtained a very general circulation?—Were this to have been so; without any effort of the imagination, I might be allowed to represent to myself the apostle S. John, who survived his brethren, surrounded at Ephesus—as we are told, he often was—by his disciples, and thus addressing them: "My dear children; I have finished my gospel; written some epistles, as likewise the work, which, from the various scenes therein described, I have entitled Apocalypse or Revelations. Three other gospels have been compiled; a Narrative, called Acts, made public; and my brothers Peter, Paul, James, and Jude, have addressed certain Letters to the churches. I can speak to their truth and their authenticity. Now then—as my time of abiding with you is short—it is essential, that you should know, that these writings are to be the future rule of belief to you and to all the faithful to the end of the world—not that ordinance of *teaching*, which our master delivered to *us*."

Polycarp, the venerable bishop of Smyrna, who was acquainted with many of the disciples of Christ, and particularly with S. John, does not tell us, that he was ever addressed in that manner. But it is said of him, that "he always taught what he had learnt from the apostles." And yet, surely, it was the duty of the evangelist *so* to have instructed his pupils, had he been aware, that a new

order of teaching and believing was thenceforth to prevail. It is admitted, that the greatest part of the books of the New Testament was, at this time, coming into the general use of the christian churches. The moment then was opportune and critical.

We Catholics, therefore, believe, that our master Christ established a rule, which was to last as long as his religion should last; and that to give to that rule a security that should never fail, he promised to be with the apostles and their successors, *even to the consummation of the world.* We likewise think, that the perpetuity of that faith, which Christ came down from heaven to establish, would have been ill-provided for—rather, would not have been provided for at all—if that ordinance of teaching, which, during his life time and that of the apostles, was judged necessary, had been then suspended, when it began to be most wanted. He would be with his apostles—who could enforce, even by miracles, the truths which they had received from his lips—but would leave their successors to the guidance of their own judgments; or, which is the same thing, to the guidance of a rule, which himself had not established, and that on points, avowedly not within the competence of human reason.

The apostles taught the truths which they had learnt from Christ. *I have received of the Lord*, said S. Paul (1 Cor. xi. 23.) *that which I also delivered to you:* And again: *For I delivered to you first of all, which I also received; how that Christ*

died for our sins according to the Scriptures: (Ibid. xv. 3.) This is the *ordo præcipuus*, the leading rule; first to *receive*, and then *deliver*. He does not say, that he learnt it from the Scriptures; but that he had *received* it. And the same truths, by the same mode of teaching, have continued to be delivered down to us, by the pastors of the church, the successors of those apostles*. The difference lies in this only; That the interval between us and Jesus Christ, the fountain of every christian truth, is measured by eighteen centuries; whereas the communication between that fountain and the apostles, and between these apostles and the next to them in succession, was immediate. But truth is not

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* The following passage was omitted under the name of S. Clement, p. 72.

"We received the gospel from the apostles: they were sent by Jesus Christ; Jesus Christ was sent by God; and both happened agreeably to the will of God. Receiving command, and by the resurrection of our Lord fully secured, and strengthened by the Holy Spirit, the apostles went out, announcing the coming of the kingdom of God. They preached through the country and towns, and appointed bishops and deacons, their first fruits, and whom they had proved by the spirit. Nor was this any thing new: the prophet (Isaiah, c. lx. 17.) had foretold it.—These our apostles knew, through Jesus Christ, that disputes, concerning episcopacy, would arise; wherefore they appointed those, of whom I have spoken, and thus established the series of future succession, that, when they should die, other approved men might enter on their ministry. And of this ministry we cannot, without injustice, deprive those, who were so appointed by the apostles, or by other eminent men, with the approbation of the whole church; and who, in the practice of many virtues, and with the good testimony of all, have long, without blame watched over the fold of Christ."—*Ep.* 1. *ad Cor. Inter PP. Apost. T.* 1. *p.* 171. 173. *Amstelædami*, 1724.

lost, nor altered, nor weakened by descent, when an unbroken chain of living witnesses, provided with all necessary documents, proclaims its identity, and the promised assistance of the Holy Spirit gives security to their words: *I am with you all days, even to the end of the world.*

But *how* is Jesus Christ with the pastors of his church?—How! Does it become a thinking Christian to ask this question?—*How* does the divine Providence govern the world?—*How*, after he had left the earth, could Christ, as he promised, be with his apostles?—*How* were the writers of the scriptures inspired in the execution of their tasks?

But, if the subject be duly considered, it should appear, that no particular interference of the divine Spirit, in the government of the church, is, on ordinary occasions, necessary, to preserve its pastors from error. They deliver what they received. To this all are witnesses: the decisions of councils are witnesses; the faithful are witnesses; all liturgies and other forms of prayer are witnesses; the catechisms and books of public instruction are witnesses; and the writings of all preceding teachers, joined to the admitted testimony of the Scriptures, are witnesses. A barrier, in defence of the truths once received, is thus formed, which no subtlety can undermine; no boldness surmount. Still we cannot doubt, that God, with paternal kindness, watches over the great work of his mercy, and interferes, as he judges it expedient; in the same manner, as it is believed, he guided the pens of the evangelists, though all of them, by other means,

were in possession of the facts which they relate. *For as much as many*, says S. Luke i. 1, 2, 3, *have taken in hand to set forth in order a narration of those things that have been accomplished amongst us; according as they have delivered them unto us, who from the beginning were eye witnesses and ministers of the word: it seemed good to me also, having diligently attained to all things from the beginning, to write to Thee in order, most excellent Theophilus.*

But here, I admit, a question may be very fairly proposed.—If the ordinance of *teaching*, delivered to the apostles, was designed to be perpetual, as has been said, of what use are the Scriptures of the New Testament?—We conceive them to be of no use, as an *independent* rule of faith, for this plain reason: That, as all the truths, which we believe to be divine, and which are the objects of our faith, came immediately from Christ, and were taught by the apostles, before those Scriptures were written—we are not at liberty to think, that those truths would not have remained, to the end of the world, pure and unaltered, had that primitive state of things continued; that is, had it never *seemed good* to any of those apostolic men, as it did to S. Luke, to commit to writing what they had learned. He did it, he says, that Theophilus, to whom he writes, might *know the verity of those words in which he had been instructed.* (v. 4.)*

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* The following just observations of an eminent Scholar, but whom the exercise of private judgment often led astray, I transcribe with pleasure. "Our *knowledge* of the facts related in the

But though these Scriptures are not to us a *rule* of faith, taken *independently* of the teaching authority of the pastors of the church, the successors of the apostles; yet we venerate them, as a sacred *deposite*, bequeathed to us by the kindest of parents, containing truths of high moment, practical lessons of saving morality, and facts of history, relating to the life of our Saviour and the conduct of his disciples, eminently interesting and instructive. For this we are deeply grateful. Nor have I mentioned all the advantages to be derived from the Scriptures. For, as the nature of the present work will evince, they come forward, with a powerful aid, to support, by the evidence of their contents, the divine truth of the faith which we have received; applying that aid, in a just measure, to each article, and giving a lustre to the whole. So Theophilus, when he should read that admirable narration, which S. Luke compiles for

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Gospels is derived from them; but our *faith* or belief in them does not rest on the testimony of the writers of those books, but on that of those who first received these books, and who transmitted them to us as authentic, knowing them to be deserving of credit. The facts therefore of the New Testament we believe, not on the evidence of four persons, but on that of thousands, who were well acquainted with their truth, and by whom the contents of the gospels were credited. These books were not the *cause* of the belief of Christians in the first ages, but the *effect* of that belief; the books being received by them, because *a priori* they knew, that their contents were true. Consequently, if these books had not existed, the belief in the facts of Christianity would have been the same, and it would not be weakened, if they were not to exist."—*Letters to a Young Man, Part* ii. *by Dr. Priestley.*

him, would be more and more confirmed in the *verity of those words, in which he had been instructed.*

Really, I cannot understand, under what security of conscience, we could, unauthorised, chuse that for a rule of belief, which Christ did not appoint—and which, if expounded by private interpretation, must often lead into error—and neglect that authority, which he so positively ordained to be our guide. *Go ye, and teach all nations: teaching them to observe all things whatsoever I have commanded you.* And yet, I believe, it has been said—not by any member, indeed, of the Catholic church—that " the Scriptures are the sole rule of faith, and reason their sole interpreter", that is, that each one shall teach himself.

S. Paul allowed not this liberty to his Corinthian converts. He speaks to them of the gospel, which he had *preached;* which they had *received;* and wherein they *stand:* and by this, he adds, *you are saved, if you hold fast after what manner I preached to you, unless you have believed in vain.* (1 Cor. xv. 1, 2.) No choice is allowed: they must believe, as he had taught them.

The Catholic reader will now be sensible, should any point of his belief seem to receive little support, or even no support, from any text of Scripture, that its truth is not thereby affected, as its divine origin from Christ, and its descent from the apostles, remain the same; and, therefore, that the doctrine of *Purgatory* and the *Invocation of Saints* stands on the same foundation as that of the *Au-*

thority of the church, though, in support of the former, the evidence of Scripture be comparatively weak. Why, or how, this has happened, let him say, *who hath known the mind of the Lord, and hath been his counsellor.* (Rom. xi. 34.)

But even where the proofs from scripture are most plain, and most abundant, the well-taught Catholic does not apply them definitively, as the light of his own understanding may direct him; but he turns to the guide that Christ appointed, that is, the teaching authority of the successors of the apostles; which guide will lead him through the paths of truth, by explaining, in what sense, the passages of scripture, on doctrinal points, have, at all times, been understood, expounded, and applied. Such a guide is manifestly necessary, when, on those points—as it too often happens—the meaning of any passage has been made a subject of controversy. For, it need not be said, how prone to error is the undirected mind of man; and that whenhe thinks that he follows the evidence of the written word, which must be to him a silent letter, it is his own fancy that he follows, or the delusive light of a very fallible understanding.—Such a guide, says the Catholic, can give me no security; while, if I wish for subjects, on which to exercise the powers of my mind—in which to err, indeed, may be easy, but where error would be innocent—they present themselves on every side. On points, avowedly, above my reach, I wish to risk no decision, nor on collateral subjects connected with them: for errors in religion, I am told, have all arisen from the

scriptures misunderstood, or have been maintained by alledged proofs derived from them.

The security, which a Catholic, well-instructed, experiences in the profession of his belief, resting on the teaching authority established by Christ, must be esteemed a signal blessing. And what adds to it, is, that the more he enquires, the more he finds that security confirmed, as he ascends, through the annals of time, towards Christ and his apostles; while the unlettered man, by a few plain documents, is taught, that the guides, whom his Saviour has commanded him to follow, can lead him securely into all truths; and that, in trusting to them, he trusts in God.

I would ask the soundest reasoner—when I had obtained from him the concession, that it was important to believe the truths that Christ came from heaven to establish; and that, on the admission of those truths, as the same divine teacher had so positively declared, depended future happiness.—I would ask him, I say, were I at a loss, by what means to come to the knowledge of those truths, what advice he would give me? Would he advise me to search the scriptures for them, and rely on my own sagacity for the discovery; when I added, that, on less important subjects, my own judgment often deceived me; and that, in regard to the meaning of some leading points in the scriptures, there were as many, (and as opposite) opinions as there were lines?—Or would he refer me to such a guide, as has been described, the speaking authority of the Catholic church, which could tell me, in what

sense those Scriptures, on the points in question, had, at all times, been expounded; and, besides, could hold out to me a clue, that should safely lead me, through the series of ages, up to the time, when Christ himself taught, and the apostles, as he commanded, delivered the doctrines which they had received from him?

What his advice would be, cannot be doubted. And I can as little doubt, that he would proceed to assure me, that to rely on any other guide, or to oppose to it the guidance of "private judgment", must obviously arise from the most inveterate prejudice, or from the wild conviction, that it mattered not what a man believed, when he chose a guide that could not direct him.

I am then convinced, would the serious enquirer—laying aside every other motive, but the evidence which common reason, would present to him—decide impartially, that he must embrace the Catholic principle of a teaching authority, resting on the commission given by our Saviour to his apostles, and the concomitant promise of perpetual assistance.

But, is not this authority an overbearing controul? Does it not infringe that liberty of conscience which each one—it is often said—enjoys of chusing his own faith, and of professing what he has chosen?

That man enjoys this liberty in regard to his fellow-man, I am ready to allow. To one another we are not accountable. But is it so in regard to heaven? When Christ said to his apostles: *Go ye*

and preach the gospel to every creature. He that believeth, and is baptised, shall be saved; but he that believeth not shall be condemned (Mark xvi.): when he pronounced this solemn threat, if Peter, with his usual promptness, had observed: "Master, shall this be? Shall that liberty be thus taken away, which every disciple should enjoy of chusing his own faith, and of professing what he shall have thus chosen?"—I leave it to the person, who may be supposed to have made the objection, to say, what, probably, on the occasion, would have been the reply of Christ. I will suggest to him only, what, on another occasion, he did say to the same Peter: *Get thee behind me, Satan, thou art a scandal to me: because thou savourest not the things that are of God, but the things that are of men:* (Mat. xvi. 23.)

Notwithstanding what I have said of the authority of teaching pastors, succeeding to the apostles, and exercising their ministry in the propagation and maintenance of divine truth, I am aware, that we often speak of the written word, or the scriptures, as a rule of faith.—This has arisen from the great authority those scriptures bear, as the inspired word of God, and as containing the chief points of Christian belief. But that they are not to us, as I before expressed it, an *independent* rule, is manifest, when it is moreover observed, that, not only do they owe their integrity, to the vigilant care of the church; but that no passage in them, on doctrinal points, is ever explained in any other sense, than as that church, in conformity

with what she has received, explains them. Hence we lay it down as an introductory and certain principle; "That all that, and that only is of Catholic faith, which God has revealed, and the church proposes to our belief."—"The Catholic Christian" observes the learned bishop of Meaux, "forms not his faith by reading the Scriptures: his faith is already formed before he begins to read: reading serves only to *confirm* what he before believed; that is, to confirm the doctrine which the church had delivered to him."—*Conference avec M. Claude*, p. 330.

It is hardly necessary, I should say, why, in stating the distinct articles of Catholic belief, I have not included in them the high mysterious doctrines of original sin, the Trinity of persons, the Incarnation of the second person, and the atonement for sin.—I did not include them, because they are generally admitted by all societies of Christians—the followers of Socinus excepted—and my object was, to establish those parts alone which form the peculiar belief of Catholics. For which reason, as will be seen, I have lightly passed over the sacrament of baptism.

To the high doctrines, just mentioned, we bow with submissive reverence; and from the rule, which, in their regard, guides the decision of our minds, we learn, how, on other points, derived from the same divine source, to proceed. Them we embrace, because Christ and his apostles taught them: but Christ and his apostles taught these other points: to these, therefore, we submit. To act

otherwise would, surely, be absurd. They come down to us through the same series of receiving and delivering; the scriptures confirming their truth, and the Fathers, in their writings, witnessing the legitimacy of their descent. And shall human arrogance here interfere; and because it judges some points to accord better with its notions of truth than others, receive these, and reject the others; receive the doctrines of original sin, of the Trinity, of the Incarnation, and of the atonement; and reject that of the corporeal presence in the eucharist? Or the motive may be, that the scriptures, called in, without authority, to be the sole rule of belief, and arbitrarily expounded, shall seem to speak more distinctly, on some points than on others.

It here seems expedient to notice a charge, often urged against Catholics, that the *use of reason*, in the concern of religion, is forbidden to them.—That this should have been said by Deists, who reject all revelation; or by the followers of Socinus, to whose understandings no mysteries are acceptable; I can readily conceive. But I cannot conceive, that it should be heard from men, who themselves believe, that the Divine Being has communicated his will to man, and that, in the manifestation of that will, may be, and are, not one, but various subjects, placed beyond the reach of human comprehension. For, by admitting but one single point—let us say that of the Incarnation of the second person—not, it is plain, from any evidence in the object, but on the single motive of its having

been so revealed, they by this admit a principle, on which the whole fabric of Catholic belief rests.

To make this more plain, let me ask you, who are ready to submit your reasoning powers to this limited suspension—*why you are a Christian?*—I am a Christian, you will answer: Because, having maturely weighed the various arguments, which prove the authenticity of the Jewish scriptures; dwelt on the prophecies therein contained; and looked forward to their fulfilment, I seemed to discover—in applying those prophecies to a personage, who appeared among the Jews, in the reign of Augustus Cæsar—their probable completion. At the same time, a general expectation among nations, and particularly in Judea, selected that period as the season of some great event. Fondly then I contemplated the birth of that personage, with its wonderful circumstances, his character, his conduct, his lessons of new morality, his miracles, his sufferings, his death, his resurrection from the dead, and his glorious ascension into heaven, all recorded, in the simple language of truth, by witnesses, who could have no motive to deceive me. And these witnesses, with their associates in the same cause, afterwards, I found, all died, attesting the truth of what they had heard and seen. The personage then, called Jesus Christ, who lived and died, as is related, was manifestly, I concluded, the expected MESSIAH, in whom the ancient prophecies were fulfilled, and who was sent by God to make known his further will to man. To his lessons I then submit as to the voice from heaven: I embrace his law,

whether it contain moral precepts—the obvious tendency of which I plainly see—or it contain mysterious doctrines, which I cannot comprehend. In these the authority of the teacher is the motive of my belief. Shall I, weak and limited as I am in all my powers, attempt to measure what may be infinite; or withold my assent, because, having compared what is spiritual with what is earthly, I discover not that analogy or those relations, on which my understanding can repose?

The establishment of Christianity is then to me a *Fact*, to which, by no laborious process of reasoning, I have been conducted; and, being thus far advanced, if I demur or hesitate to believe, from any such motives as have been mentioned, that same reason, which hitherto has been my guide, will not fail to tell me, that, in so doing, I act not the part of a christian nor of a philosopher:—I have said; *why I am a Christian.*

This reasoning, I admit, is, accurately just: but I must be allowed to add, that it is my own, and that of every Catholic, who, from considering the motives of credibility, as they are called, has been led to the belief of the *fact* of the Christian dispensation. But does the exercise of his reasoning faculties terminate here? It does not; because, from the unhappy divisions of the Christian world, he is compelled to go further.

I will now say: *why I am a Catholic.* First, however, let me observe, that the distinction between Catholic and Christian, in their proper acceptation, is a distinction without a difference. It

prevails, however, and has long prevailed to a certain extent, since, as early as the fourth century, (though before well-known) a Spanish bishop, reasoning against the Novatians, who had separated themselves from the church, says: "Christian is my name; Catholic is my surname." It served, therefore, to denote those, who adhered to and were members of that great society, which in the creed is called *The Catholic church.*

I am a Catholic then because I am a Christian; and I reason in the following manner:—1. Having been conducted, as has been stated, to the threshold of divine Faith, am I not bound to receive, as undoubted truths, whatever God, in his goodness, has taught me by his son, without demur and without wavering; not enquiring whether they accord with my preconceived notions, or with the relations and analogies of things conceived in my mind?

2. Would not such demur, and wavering, and such enquiry, argue pride, and a culpable want of confidence in that Being, whose wisdom, and power, and goodness, and love for his creatures, we know to be without bounds?

3. But how am I to learn, what truths those are which God has revealed?

4. Am I to learn them—for eighteen hundred years have now elapsed since first they were delivered—am I to learn them from those records, called the Books of the New Testament, wherein are deposited many words and actions of our Saviour's life and conversation, as likewise many

rules of belief and practice—or may those truths be collected from any other source?

5. To satisfy this difficulty, should I not enquire, whether any *Rule* has been prescribed, which it is my duty to follow, and, by following which, I shall learn, in perfect security, the truths in question; conscious, that, without such rule to guide me, I must be liable, from the very character of mind, to fall into misconceptions and error?

6. I now turn to those scriptures, and perusing them with respectful caution, I find, that, in giving his last instructions to his apostles, Christ bids them *Go*, and *teach* all nations, *teaching* them to observe *all things whatsoever* he had commanded; and he promises to *be with them all days, even to the end of the world.* (Mat. xxviii) In the gospel of S. Mark, c. xvi. I find the same injunction repeated, with the threat, that he who *believeth not* the gospel, which shall be *preached* to every creature, shall be *condemned.*

7. This is the ordinance or rule which I sought: and by it, I plainly see, two things are established: first, an *authority* which is to point out to me, by *teaching*, what I am to believe; and secondly, a *duty*, if I will be saved, of listening to and obeying that authority.

8. But I cannot discover, that any command is given of committing to writing what our Saviour had taught, nor any reference made to books that might be written. *Go and teach* is the simple mandate: and as, during the lives of the apostles, there was no written word that could be a

rule, under what new injunction, is the rule of *teaching* set aside, and that of Scripture-interpretation substituted?

9. The authority then, of which I speak, was first lodged with the apostles, to whom it was directly committed; but as they, in a few years, would be called away from their labours, and Christ promised, that he would be with them to the end of the world, must not this promise include them and their successors in the ministry of the gospel?

10. Should it be restricted to the few years of the lives of the apostles, would heaven, I humbly ask, have sufficiently provided for the perpetuity of that faith, the foundations of which had been laid at such a vast expence of supernatural means?

11. In the successors, then, of the apostles, I conclude, was to be lodged, when they were gone, the same authority of teaching; and to the faithful was to descend, under the same menace of condemnation, the duty of receiving what they should be thus taught.

12. Still, this being allowed me, must it not be proved—in order to ascertain the genuine character of these teachers—that the line of their succession from the apostles, during eighteen hundred years, has not been broken; and, moreover, that nothing, at any time, has been added to, nor taken from, that deposite of sacred truths, which was originally committed to the apostles?

13. Doubtless, this must be proved:—First, then, I look to the promise of Christ, that

he would be with the pastors of his church to the end of the world.—Secondly I turn to the annals of history, in which is recorded the succession of those pastors—the object of my research—and I particularly select the succession of the bishops of Rome.—Thirdly I institute a similar enquiry, through a similar research, on the points of belief.

14. The result of this investigation is—That a line of succession, in that church, may be traced, distinctly and incontrovertibly; and that, whether I take the whole code of belief, or, which is more easily accomplished, select any one article; state it, as it is now publicly taught; and pursue it through the popular books of instruction, and the writings of those who, in every age, have recorded its doctrine—I am, invariably, brought to one conclusion, that the Catholic belief of the nineteenth century does, in no point, differ from the belief of the early ages, that is, from the belief of the apostles.

15. Here I rest in perfect security: my *reason* has led me to a guide, and to that guide I submit my judgment, on all those points, which it has pleased God to reveal, and his church proposes to my belief.—I have said, *why I am a Catholic.*

But let it not be imagined, that, because the Catholic bows, in humble submission, to the voice of the teaching authority, on such points, and so far, as Christ has commanded, that his liberty, on other subjects, is abridged; or that, on such subjects, he is not as free to reason, to discuss, to

receive, or to reject, as the freest man can wish. So it was of old: *Of every tree of the garden thou mayest freely eat*, said the Lord to Adam: *but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.* (Gen. ii.) Here was a restriction; and shall the descendants of Adam think it much to be restrained, where the utmost licence of thought could lead them to no certain knowledge? When our first parents did eat, we know, who told them, that *their eyes should be opened*, and that *they should be as Gods, knowing good and evil.*— I was not aware, that the exercise of private judgment had been so early recommended*.

Under what misconception, now, has it been made a subject of reproach to Catholics, that the *use of reason* is forbidden to them? I have led the reader through a series of investigation, composed of fifteen members; which investigation, it is plain, to be completed, must be carried on to a much greater length. And every Catholic, whose circumstances will allow it, and whose capacity will bear him through, is invited to pursue a similar enquiry, from which the avenues to his

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* This pretended right of *private judgment* is called by a modern writer "the pride and pleasure of the human mind." I recommend to the perusal of Catholics his work, entitled, *A Sketch of the Denominations of the Christian World*, by the Rev. John Evans. In it they will behold a fine display of the effects of that prolific principle; while they learn to thank heaven for the better guide it has provided for them.

faith will be best secured, and himself be always ready to satisfy every one that asketh a reason of that hope which is in him. To facilitate this enquiry, the following compilation has been undertaken—I will now proceed.

Secondly. Much has been written on the use to be made of the Fathers, and on their authority in deciding controverted points of doctrine.—Their use—as far as the subject before us is concerned—regards their *testimony;* and may be considered as limited to their being *witnesses* to the doctrines which they had received.—What their characters may be as writers on general subjects, or what their style of composition, is foreign from my plan to consider.—I observe, when they speak on points of essential belief, that they uniformly hold the same language—the language of S. Paul—declaring that what they *received*, that they *deliver*. They give nothing new; speak of nothing new, but error: and to every attempt at innovation they as uniformly profess themselves hostile.

The testimony, then, of these men—not conspiring to the maintenance of any preconcerted purpose; often separated by distance of space and time; not speaking the same language; some being Greeks and others Latins—is irresistible. It is not their reputation for piety, for candour, nor for orthodoxy, that carries conviction to the mind of the reader—for the testimony of Tertullian, when a Montanist heretic, to the fact of his having received such doctrines, is little less than before his

defection—but the simple circumstance of united testimony.

In the second and third centuries, it will be noticed, the authorities are less numerous, from the obvious reason, that fewer works on religion were then written; or that—which to us is the same—fewer have come down to us. But it has often excited my surprise, that all our doctrines can, even then, be so distinctly traced, when no opposition to their truth called for any direct testimony. On these occasions, however, that is, before the subtlety of error made it necessary to be more accurate, it was very natural, that teachers of the people and writers should be more loose and unguarded in their expressions. And so it was. S. Jerom, I recollect, remarks, speaking of some fathers who wrote before the Arian controversy, that their words might not have been always accurate; and the same apology, on other subjects, has been made for Lactantius and other writers. They spoke without fear of being misunderstood; using such phrases as were in common use. But when that heresy, and those rising from it—the errors of Nestorius and Eutyches—had made it necessary to adopt a language of more precision, writers of inferior talents and acquirements became more guarded and more correct.

A man of common candour, being aware of this, will know how to judge, as he investigates the opinions of those early days. Before any controversy had arisen on a particular point of doctrine, he will not look for the same precision, as

after Arius and Nestorius had caused litigation; and he will be disposed to make allowances for the case.

It may be expected, that I shall claim this allowance on the subject of Christ's presence in the Eucharist; a point which, during the centuries, of which I am speaking, had experienced no contradiction: but I shall not; with such fulness and decision is the doctrine every where announced. Still, I will not deny, that a captious controvertist may, on this and other points, extract some few passages, not always so full and explicit, which he may think himself at liberty to make use of, should the candour of his mind not incline him to compare passage with passage; to explain what may seem ambiguous or loosely-worded, by what is clear and precise; and to decide finally, not from detached clauses, but from the united evidence of those who, during the period of the century, wrote incidentally or purposely on the subject.

Having mentioned the subject of the real presence, and observed, how full and decisive on it are the sentiments of the early Fathers, I may be allowed, perhaps, to introduce the analogous declaration of the great innovator, Luther. He is defending his own opinion against those, who—making use of the liberty, which he had promulgated, of expounding the scriptures by their own judgment—denied the real or corporeal presence. "That no one among the fathers," he says, "numerous as they are, should have spoken of the eucharist, as these men do, is truly astonishing.

Not one of them speaks thus: *There is only bread and wine;* or, *the body and blood of Christ are not present.* And when we reflect, how often the subject is treated and repeated by them, it ceases to be credible—it is not even possible—that, not so much as once, such words as these should not have dropt from some of them. Surely, it was of moment, that men should not be drawn into error. Still, they all speak with such precision, evincing, that they entertained no doubt of the presence of the body and blood. Had not this been their conviction, can it be imagined, that, among so many, the negative opinion should not have been uttered on a single occasion? On other points this was not the case. But our Sacramentarians, on the other hand, can proclaim only the negative or contrary opinion. These men then, to say all in one word, have drawn their notions, neither from the Scriptures, nor the fathers."—*Defensio verborum cænæ*, T. vii. p. 391. *Edit. Witebergæ.* 1557.

These authorities so chained his mind, that no effort could release him. He blushes not to add: "This I cannot, nor am I willing, to deny, that, had any one, five years ago, been able to persuade me, that, in the sacrament were only bread and wine, he would have laid me under great obligations to him. In the discussion of this point, studiously anxious, I laboured much. Every nerve was stretched to extricate myself, if possible; for I was clearly sensible, that nothing would have given so much pain to the Roman bishop."—*Ibid.* p. 502.

This extraordinary man could shew some respect for the Fathers, when their opinions served to strengthen his own; but when they differed, all respect ceased. Our Henry the VIII. had entered the lists with him, in defence of the sacrifice of the mass; the Friar replied: "To establish this sacrifice, Henry has recourse, at last, to the words of the fathers.—Heaven well knows, that I care not, if a thousand Austins, a thousand Cyprians, or a thousand other such were against me. God cannot err and deceive: Austin, and Cyprian, and all the vessels of election, might, and did err."—*Contra Regem Angl.* T. ii. p. 334.

This may pass with Luther: but the more humble man will ask—If the testimony of the fathers may be disregarded, by what other means shall that chain of evidence be supported, which, through the lapse of ages, unites, and has united, the successive generations of believers, in one faith, with Christ and his apostles? I adduce therefore with pleasure the testimony of two divines of the established church, whose least praise it was, that they professed themselves the disciples of this inconsistent reformer.

Dr. Cave thus speaks: "In this are all Protestant Divines, with few exceptions, agreed, that the Scripture is the first and only infallible rule of faith and morals: and that the next place is due to the Fathers, as far as they accord with, and approve, and confirm, by their testimony, the truth contained in the scripture. We revere the Fathers:

not indeed as judges of the faith, but as witnesses, who deliver to us with fidelity what was, in every age, done and believed. They hand down to us the sacred deposite of faith; and clearly point out what, and when heresies rose, and the article of faith which they opposed. The more ancient those witnesses, the stronger is their testimony, and our reliance on them the more firm. Thus did those champions of old, Tertullian, Augustin, and others proceed in their defence of the Christian Religion —unceasingly appealing to their forefathers—and among them no one has treated this argument more successfully than Vincent of Lerins, in his Commonitorium against heretics."—*Ep. Apolog. in append.* T. ii. *Hist. Lit.* p. 68. *Oxonii*, 1743.

The same is the language of Dr. Mills, in his dedication of the works of S. Cyril of Jerusalem to the Earl of Pembroke and Montgomery: "Although you do not allow, that the authority of the Fathers is sufficiently strong to establish a new dogma of faith; yet it is usual with you to adduce them as witnesses of the faith, once delivered to the saints, and as most faithful interpreters of the word of God. For since the many controversies, with which the church in our days is harrassed, have arisen from the contending parties not admitting any certain rule, whereby to interpret the Scripture —different authors drawing from the same words different, and absolutely contrary meanings—these contentions would be happily terminated, if that,

which was held by the church at all times, and in all, or most places, were, on both sides, admitted as true, certain, and indisputable.—And I myself have heard you reject, not without indignation, the scriptural interpretations adduced by the Arians and Socinians, for no other reason, than because they are most remote from the sense of the Fathers."

It is proper to add, that many of these fathers, to whose testimony we have recourse, were themselves bishops of the churches which the apostles had founded; to which churches an appeal was always made against the heretics, in favour of the true doctrine. "What the apostles taught," observes Tertullian, "that is, what Christ revealed to them, can best be learnt from those churches, which the apostles founded." He then adds: "All doctrine, that agrees with the faith of those original and mother churches, is to be deemed true; all other is false; not coming from the apostles, nor from Christ, nor from God." This he repeats, and the same—as will be seen—is repeated by others. If then the authority of these churches be such; such must be the authority of their teachers; not only when they preached the doctrine which they had received, and their churches preserved; but likewise when they committed the same to writing, and attested its truth. I could here give a list of those fathers, who presided over those apostolic churches; but the reader will notice them as he goes on, and the attention to it will give him pleasure.

Thirdly. On some occasions, I have introduced the authority of councils. Always I could not; because councils had not always spoken. When they do, their voice, in our opinion, is most decisive. They form the representative body of the universal church. Yet councils, whether general, or national, or provincial, in their decisions, proceed on the common principle, that guides individually the pastors of the church. Having enquired, on the controverted point that has called them together—by turning to the annals of former times—what was then taught, as confirmed by the scriptures and the testimony of the fathers; and having declared what they themselves—the pastors of the faithful, and the guardians of the deposite of faith—have received; they pronounce that to be error, which is not conformable to the truth thus authenticated; and, by a new definition, if judged necessary, reconfirm this truth. To remove ambiguity, it may sometimes appear expedient to adopt a new term, as was done at Nice, when the word *consubstantial*, against the error of Arius, was received into the Creed. But nothing new in the doctrine is thereby announced; a more explicit profession alone is brought forward, or, as it has been well expressed, "in consequence of the sophistries of error, a clearness and accuracy are adopted, which the contested article, while uncontested, did not stand in need of."

In councils then is a greater solemnity, when the pastors of the church, with an united voice, proclaim, what is the doctrine that has been transmitted to them. This they did in the first general Synod, held at Nice, against the errors of Arius; and the same process was followed at Trent, at a much more recent period, when the innovating spirit of the times called for a like interference. But—let me repeat it—the same principle, on all points of faith, directs the proceedings of councils, that is the guide to each individual prelate, in instructing the flock committed to his charge: *What I have received, that I deliver to you.—Discipline*, which is subject to the alterations of time and place, allows other modes of proceeding.

Fourthly. I have not failed, under each name, to notice, whether the Father was of the Greek or the Latin church; a circumstance to which I advise the reader to attend. During these five centuries, indeed, and long after, there was not a shade of difference—as their expressions will evince—in the sentiments of the two churches, on any single article of belief. All were Catholics, and so—a few points excepted—have the Greeks continued down to the present day. In the ninth century the schism began; and has never since been completely closed; the points of disunion principally being—the primacy of the Roman bishop over all the churches; the addition made to the creed of Constantinople, usually called the Nicene creed, concerning the procession of the Holy Ghost from the

Son; and the use of unleavened bread, at the altar, by the Latins. The ambition of Photius, the learned patriarch of the imperial city of Constantinople, first fomented the quarrel, which much of the same spirit, I fear, has since upheld.

Owing to this schism it has been, that many persons, not attentive to dates, but attentive to the present difference of opinions, have incautiously fancied, that the Greek and Latin churches, at no time, thought alike; and that the points, on which they differ, are many, and not the few which I have mentioned. To obviate this mistake on the first head, I wished the reader regularly to notice—as he passes from century to century, and from father to father—with what uniformity they utter the same sentiments, whether members of the Greek or the Latin rite.

This unity of belief, so observable in the early centuries—which must be viewed as an essential mark of the church of Christ—as it rests on the immutable nature of truth, and is secured in its perpetuity by the means so often stated, must—if we reasoned only from moral probabilities—ever continue. The public mind, it will be admitted, has been often agitated, and often divided by discordant *opinions*, arising from the disputes of theologians, on a variety of subjects; though oftener such disputes—at least, among us in the west—gained not the ear of the multitude. As far as it went, this was an evil; but it is an evil, inseparable from that liberty of thought and speech, which

should not, and cannot be abridged. But, in the heat of the warmest altercations, no discordance was, at any time, discoverable, on the points of general belief, and the authority connected with them. This fact is deserving of notice; and must appear more so, when, through the progress of thirteen centuries—which followed the times of which I have spoken—we contemplate the earlier events only, that is—the state of the European kingdoms, invaded and occupied by barbarous nations; the monuments of ancient days, in literature and in arts, destroyed; the venerable language of Rome merging in foreign dialects; and—but the picture by too many writers is too deeply coloured—the whole face of the moral world disfigured by ignorance, superstition, and base credulity. In the east, from the wider spread of heresies, and the portentous conquests of Mahomet and his followers, the case was worse. Yet the faith of the Jeroms and the Chrysostoms was not affected: the number of its professors was curtailed; but wherever that faith was, there it was, one and entire.—Surely, the hand of that Being, which promised to be with his church to the end of the world, is in this visible; protecting and upholding, what I called the work of his mercy.

To the other moral causes of the perpetuity of faith, must likewise be added, in the west, the vigilant superintendence of the Roman bishop; which vigilance, as, in the darker ages, it became more necessary, was more active; while his chair—with which

all churches held an intercourse—served, throughout, as a centre of union to all.—Let me also add, as another preservative cause of unity in faith, the continued prevalence of the Latin language in the public service of the church. And the culture of this language, and also that of Greece, while it prepared the Christian minister for the discharge of his public functions, preserved them both from extinction; tended to give some relish for the learning of former days, and with it an anxiety not to let perish the choicest monuments of that learning; and, should a better æra arise, it would be at hand to aid the reviving cause of letters.

The sum of these observations, which I am compelled to close, may be comprised in a few words.—We believe, that all the points of our faith—contained in the series of the succeeding Propositions—as likewise such other points, as are common to us and other Christian societies, were originally taught by Christ, and by him communicated to his apostles, to whom he gave a commission to go, and *teach* the same to all nations; promising, at the same time, that he would be with them to the end of the world. This body of divine truths, those apostles, we believe, delivered, pure and unaltered—as they had received them—to the nations which they converted, and to those men, particularly, whom they appointed to be their successors in the ministry. The form of teaching, ordained by Christ, was thus established. But as daily, in the progress of time—let us say, by the

end of the first century—men began to recede further from the days of Christ and his apostles, a necessity arose, that every preacher of the christian doctrine should prove to his hearers, that the points which he delivered, as divine truths, were really such; that is, that they were those which Christ and his apostles had taught. His own word, it is plain, could not here suffice. He has recourse, therefore, to the aid of *testimony:*—to the testimony of those, who had conversed with the apostles, and had been instructed by them, could any such be found; or to such documents as they might have left; and he has recourse, with peculiar confidence, to those writings, which now began to be circulated, and were received, as authentic, in the churches. These writings we call the books of the *New Testament*, which were then carefully preserved; and, in their integrity have been transmitted to us.

Thus is the use of these scriptures at once made manifest; and, as time goes on, their use, in the same sense, remains; while to them, as an additional *testimony*, continue to be superadded the works of the Fathers. These attest, century after century, what are the points of faith, which were *received*, and were *delivered*. Through this channel, then, as S. Paul expresses it, of *receiving* and *delivering*, all the truths, taught by our Saviour Christ, are transmitted to us, in an uninterrupted series, by the pastors of the church; which truths the scriptures confirm; while the writings of the Fathers accompany and attest the legitimacy of their descent.

The following passage from Bossuet will enrich this imperfect disquisition. Reasoning with the Calvinistic minister Claude, in a beautiful strain of eloquence, he thus proceeds:—"There was no time, when a visible and speaking authority did not exist, to which submission was due. Before Jesus Christ, that authority, among the Jews, was in the synagogue: when the synagogue was on the point of failing, Jesus Christ himself appeared: when this divine personage withdrew, he left a church, and with it his Holy Spirit. Tell me that Jesus Christ once more appears upon earth, teaching, preaching, and working miracles, I want this church no longer. But if you take her from me, again I must have Jesus Christ in person, speaking, instructing, deciding by miracles and with an unerring authority. But has he not left, you say, his written word? He has: a word holy and adorable; but it is a word that may be handled and expounded, as fancy shall direct; a word that remains silent under every interpretation. When difficulties and doubts arise then, I must have some external guide that shall solve those difficulties, and satisfy my doubts; and that guide must be unerring." *Conference avec M. Claude*, p. 129.

I will close with the character of a Catholic, as drawn, in the fifth century, by Vincent of Lerins, of whom I hereafter speak:—"He is a true and genuine Catholic, who loves the truth of God, his church, and its members; who to his religion and his faith prefers nothing—not the authority of any

man, not wit, not eloquence, not philosophy: but who, looking down upon these things, and firmly fixed in his belief, resolves to admit, and to adhere only to that, which, from ancient times, he knows to have been universally received," *Commonit.* c. xx. p. 346.

In necessariis unitas, in dubiis libertas, in omnibus charitas.

TO THE

TO

The R. R. Dr. POYNTER,

VICAR APOSTOLIC OF THE LONDON DISTRICT.

R. Rev. Sir,

TO the remarks which, at my request, your Lordship so kindly made on certain passages in the following Compilation, I beg leave to subjoin a few observations, in order to remove or to lessen difficulties, not to excuse inaccuracies, nor to controvert objections.

1. Section I. *Prop.* iv. p. 8.—You apprehend, from the words: "The merits of J. C. *are not* applied to us *otherwise* than by a right faith in him;" it may be inferred, that *man is justified by faith alone*.—Should such an inference be drawn by any one, I would refer him to the general title that precedes these Propositions; to the expressions contained in them; to the words of Scripture, particularly under *Prop.* iii; and to the two passages from the council of Trent.

2. *Prop.* x. p. 145.—You think the expression *body representative*, as applied to the pastors of the church, may in English be *equivocal*, that is, may not sufficiently express, that they are *judges* in matters of faith, and the *teachers* of nations, agreeably to the words of Christ addressed to the apostles.—The phrase is taken from the expression *universam repræsentans ecclesiam*, canonically applied to general councils. But it is not to this solitary expression the reader must look. He will turn back to *Prop.* vi. p. 11. to *Prop.* ix. p. 112. He will peruse the whole of this Prop. x. and the whole mass of evidence from the scriptures and the fathers from page 11, to page 154, which all tends to prove, that the pastors of the church are the *judges of faith*, the *teachers* of truth, and the *guides* of the faithful.

3. *Ibid.*—In the words "explain *only* and define to the faithful," you apprehend the exclusive particle *only* is liable to objection, because councils, you add, "*propose* with such authority, as to require all to believe what they have defined, under the threat of spiritual punishment."—But do not the words "define *to* the faithful" obviously mean to *propose* to their belief? So necessary, indeed, is this judged to be, that it enters into the definition of the *Rule of Faith*, p. 1. The exclusive particle *only*, therefore, signifies, that councils or the church never pretend to frame *new articles of faith*, but to teach what doctrines are, and have been, received, as this *Prop.* states, "when debates and controversies arise about them." This is admirably illustrated in the quotations from the fathers and ancient councils under this *Prop.* and the same is repeated by that of Trent p. 6. note †.

4. *Ibid.*—In the succeeding words: "These definitions in matters of faith *only*, and proposed as such, oblige all the faithful to a submission of judgment;" you again fear, the exclusive *only* may excite some difficulty; because to definitions on *dogmatical facts*, as they are called, the church has ever required a *submission of judgment;* and yet such definitions, it may be thought, are not included in the expression, *matters of faith only.*—In my view of the subject—though I thought not, I allow, of dogmatical facts, when I extracted the clause—the words *in matters of faith only*, are equivalent to *in points relating to faith only.* In this sense, they include whatever is *connected* with faith—as dogmatical facts certainly are—and, therefore, definitions or decisions on them demand a submission of judgment.

5. *Prop.* xi. p. 154.—*Extent of the inerrancy of the church.*—Under this head it is said: "It is no article of Catholic faith, that the church cannot err, either in matters of *fact* or *discipline.*"—You think the assertion too general.—As far as *facts*—meaning *dogmatical facts*—are meant, what I have just said on that point, must satisfy, I conceive, every difficulty. Then in regard to discipline.—That the pastors of the church have power to enact laws of discipline must be admitted by every one, who believes, that Christ gave a commission to his apostles to teach all nations, and thus to become their pastors and their guides. And the obligation of submitting to such laws is a direct and necessary consequence of that belief. Moreover, the pro-

mise of our Saviour, that he will be with the pastors of the church to the end of the world, must ever secure them against all danger of enacting or enforcing laws, subversive of what reason and the commands of Christ otherwise ordain. This, surely, is a positive truth. See *Prop.* xvi. p. 406. S. Athanasius p. 147, 148. speaking of what was done at Nice, places this matter in a very just point of view.

6. *Ibid.* It is added: "These things (matters of *fact* or *discipline*) are no revelations deposited in the church of God, in regard to which *alone* she has the promised assistance of the Holy Spirit."—Your objection here to the exclusive *alone* is precisely the same as that under *Prop.* x. to which I beg leave to refer you. I will, however, add:—The legislative power, that is, the power of enacting laws or rites, to which all must submit, (see again *Prop.* xvi.) arises from the authority which Christ has lodged in the pastors of the church: Thus these pastors have ordained, that the communion shall be received by the laity under the form of bread alone; that the clergy shall not marry; that the Latin language shall be used in the public service; and that certain ceremonies shall accompany the administration of the sacraments, &c. These rites or ordinances are good and profitable: but the authority, that commands their use, can, at any time, when it may seem expedient, alter or annul them. The authority, then, is of divine institution; not the laws or rites themselves, which may pass away. Thus passed away, within a few years, as circumstances changed, the ordinance, concerning the observance of certain Jewish rites, which "it seemed good to the Holy Ghost and the apostles," in the first council, solemnly to enact. *Acts* xv. The ordinance passed: but the power of ordaining remained, and will remain to the end of time. In *Prop.* ix. p. 112. and in *Prop.* xvi. p. 406. seems to be contained an explicit declaration of doctrine on this and all similar points.

7. *Prop.* xii. p. 155.—In speaking of the *powers* given to S. Peter, you think *superior* would be preferable to *peculiar*.—With deference to your judgment, it seems to me, that the latter is most proper, *Peculiar* denotes, that his powers were of a *distinct* order; whereas *superior* powers might be possessed by a *Primus inter pares*.

8. Sect. ii. p. 198.—You think, the first passage from Tertullian requires some illustration.—The subjoined Note seems to me to give that illustration, at the close of which I say: "Endless have been the contests on the meaning of the above passage." In its intricacy, however, one thing is plain, that the word *figure*, used by him, refers not to the eucharistic bread, but to the bread, spoken of by the prophet, that is, to bread in general, as the time alluded to is also that of the same Jeremiah. If the passage—which I would willingly have omitted—make not much for, it certainly makes nothing against the Catholic doctrine. It barely states, that Christ verified the *figure* of the prophet, when taking *bread* into his hand he made it his body; made that, which before was called the *figure* of his body.

9. *Ibid.* p. 200.—The words *corpus ejus in pane censetur*, you would translate, "his body is acknowledged in bread." So it may. I followed the learned Nicole: "Ce corps est cru et reconnu *etre* dans le pain." *Perpétuité. Vol.* iii. p. 72. *Edit. Paris.* 1674.

10. *Prop.* vi. p. 280.—You ask, if, by the words "sorrow of mind joined to a firm resolution of amendment," I mean to give a definition of penance?—Assuredly not. I merely mean to say, what the words *sincere repentance*—which was, at all times, necessary—import, as it is stated in the council of Trent, p 282.—The doctrine concerning penance is detailed in *Prop.* vii. viii. p. 282—293.

11. P. 407.—Having stated my words: "When the church enacted her laws, it was not her design to *lay further burdens* on the faithful, but to define the means whereby the commands of God might be more exactly fulfilled;" do you mean, you say, that the church does not make any laws, or lay *further obligations*, binding in conscience, besides those her precepts by which she determines the *time and manner*, in which the *commands of God* may be more exactly fulfilled?—Many are the precepts of the church, which all the faithful are bound to obey, as *Prop.* xvi. states, besides the three there mentioned which define the *time* and *manner*. But how many or whatever they be, they all, it seems to me, have a direct reference to some previously enjoined law of God, the observance of which they are designed to enforce, or to facilitate, or to perfect. Such is the law of celibacy, which in the language of the apostle, (1 *Cor.* vii.) takes

away from the ministers of religion much *solicitude*, and enables them *to attend upon the Lord without impediment*. And such likewise are the laws, which you adduce, relating to certain impediments of matrimony, or irregularities in the qualifications for holy orders; the design of which, surely, is to enforce the purity and decorum of the sacramental institutions. In this view, the precepts of the church are to me no *burdens*, nor meant to be; but are *means*, such as I described them, devised in wisdom and kindness, for our greater sanctification. Under the old law were many *burdens* (*Acts* xv. 10,) and to these the apostles allude, when they declare, that they mean *to lay no further burdens* on the new converts, *than these necessary things* (v. 28.) The necessity arose from the circumstances of the times; and the burdens were not properly of their enacting. They continued merely for a period, to the Gentile converts, what had before pressed heavy on the necks of the Jews.

12. *Prop.* xix. p. 430.—You ask, whether here, and in other places, when I use the words *Catholics believe*, I mean, that all the points which follow, and which I say they believe, are properly defined objects of Catholic faith and proposed as such?—In this *Prop.* xix. I think, there can be no difficulty in ascertaining, to what portion of it the words are meant to apply. On all occasions—as there are many moral truths, which must be believed, though not strictly points of Catholic faith—I may not have been sufficiently guarded in the use of those words.

I am,

with great respect,

your Lordship's

dutiful and obedient Servant,

Joseph Berington.

Buckland, October 24, 1812.

DECLARATION.

AS the sole design of the following Compilation is to aid the instruction, and to strengthen the faith, of the Catholics of this united kingdom; and as inaccuracies, in the wording of the Propositions; in translating so many various passages; and in stating some opinions, notwithstanding our utmost care, may have escaped us— We submit, without reserve, the work, in all its parts, to the judgment and correction of our Ecclesiastical Superiors, and the other Pastors of the church, who are the appointed guardians of her faith and discipline.

Joseph Berington,

John Kirk.

October 2, 1812.

A

CHRONOLOGICAL TABLE

OF

Sacred and Ecclesiastical Writers, and of Councils.

	Flourished or wrote	Died.	See Note Page	Editions.
	B. C.	B. C.		
Isaiah	735	681	58	
Michah	740	724	58	
Daniel	606	536	58	
Malachi	400		82	
	A. C.	A. C.		
S. Matthew	39		4	
S. Peter	44	66	5	
S. Mark	45	68	8	
S. Paul	52	66	2	
S. Luke	56		9	
S. James	60	62	6	
S. John	95	100	3	
S. Ignatius	68	107	32	*P P. Apost. Amstelæd.* 1724.
S. Clement	91	100	34	*Ditto.*
S. Polycarp	96	167	83	*Apud. Euseb. Cantabrigiæ*, 1720.
Hegesippus	133	180	34	*Ditto.*
S. Justin M.	150	166	195	*Londini*, 1722.
S. Irenæus	177	202	12	*Oxonii*, 1702.
Serapion	191	213	106	*Apud Eusebium, ut supra.*
S. Clement Alex.	190	216	13	*Oxonii*, 1715.
Tertullian	194	216	14	*Rothomagi*, 1662.
Origen	203	254	15	*Edit. Bened. Paris.* 1733.
S. Hippolytus		230	136	*Hamburgi*, 1716.
S. Cyprian	248	258	16	*Oxonii*, 1682.
S. Dionysius Alex.	247	264	40	*Apud Eusebium, ut supra.*
S. Cornelius P.	251	252	185	*Apud Eusebium, ut supra.*
S. Stephen P.	253	257	137	*Apud Vincent. Lerin. Paris.* 1684.
Arnobius Senr.	297	303	358	*Lugduni Batav.* 1651.
Lactantius	300	325	17	*Cantabrigiæ*, 1685.
Eusebius	313	338	18	*Præp. & Dem. Evang. Coloniæ*, 1688. *Hist. Eccles. Cantabrigiæ*, 1720. *Montfaucon, N. Collect. Par.* 1706.
S. Alexander of Alex.	315	325	41	*Ap. Socrat. & Theodor. Cantab.* 1720.
S. James of Nisibis	325	350	20	*Romæ*, 1756.

	Flourished or wrote	Died.	See Note Page	Editions.
S. Athanasius	326	373	18	*Edit. Bened. Paris.* 1698. *Montfaucon N. Collect. Par.* 1706.
Juvencus	329		204	*Max. Bibl. PP. Lugduni*, 1677.
S. Julius P.	337	352	95	*Labbei Conc. Gen. Paris.* 1671.
S. Cyril Jerosol.	351	385	21	*Oxonii*, 1703.
S. Hilary Pict.	353	367	19	*Edit. Bened. Paris.* 1693.
Lucifer of Cagliari	354	371	44	*Max. Bibl. PP. Lugduni*, 1677.
S. Ephrem Syr.	360	379	20	*Vossii Romæ*, 1589. *Card. Quirini Romæ*, 1732, *et seqq.*
S. Damasus	366	384	171	*Labbei Conc. Gen. Paris.* 1671.
S. Epiphanius	368	403	22	*Coloniæ*, 1682.
S. Basil	369	379	19	*Ed. Bened. Paris.* 1721—2, 1730.
S. Optatus Milev.	370	385	48	*Parisiis*, 1700.
S. Gregory Naz.	372	389	21	*Coloniæ*, 1690.
S. Gregory of Nyssa	372	396	140	*Parisiis*, 1615.
Rufinus Aquil.	372	410	123	*Hist. Eccl. Basileæ*, 1562.
S. Pacianus	373	380	47	*Max. Bibl. PP. Lugduni*, 1677.
S. Ambrose	374	397	49	*Parisiis*, 1614.
S. Jerom	376	420	23	*Ditto*, 1609.
S. Siricius	385	398	187	*Labbei Conc. Gen. Paris.* 1677.
Theophilus Alex.	385	412	266	*Ap. Beveregium, Oxonii*, 1672.
S. Asterius		401	165	*N. Auctar. Combef. Paris.* 1648.
S. Augustin	391	430	24	*Parisiis*, 1614.
S. Chrysostom	397	407	23	*Paris* 1636.—*Montf. Par.* 1735.
S. Maruthas	397		226	*Assemani Bibl Or. Romæ*, 1719.
Victor Antioch.	401		373	*Max. Bibl. PP. ut supra.*
S. Innocent P.	402	417	109	*Labbei Conc. Gen ut supra.*
S. Paulinus	409	431	370	*Max. Bibl. PP. ut supra.*
S Isidore Pelus.	412	440	25	*Parisiis*, 1638.
S. Cyril Alex.	412	444	26	*Ditto.*
Theodoret	420	457	55	*Hist. Eccl. Cantab.* 1720. *Opera Paris.* 1642.
S. Cælestin P.	422	432	149	*Labbei Conc. Gen. ut supra.*
S. Isaac	430		236	*Assemani Bibl. Or. Romæ*, 1719.
Salvianus	430	484	241	*Parisiis*, 1684.
Capreolus Carthag.	431		26	*Labbei Conc. Gen. ut supra.*
Theodotus	431		235	*Ditto.*
Sixtus III. P.	432	439	56	*Ditto.*
S. Chrysologus	433	451	237	*Max. Bibl. PP. ut supra.*
S. Vincent Ler.	434	445	26	*Commonitorium, Paris.* 1684.
S. Eucherius	434	454	277	*Max. Bibl. PP. ut supra.*
S. Proclus	434	447	167	*N. Auct. Combef. Paris.* 1648.
S. Leo M.	440	461	56	*Parisiis*, 1675.
Socrates	440		315	*Hist. Eccl. Cantabrigiæ*, 1720.
Sozomen	443	450	315	*Ditto.*
S. Nilus		451	143	*Romæ*, 1668.
S. Prosper	444	456	240	*Parisiis*, 1711.
S. Maximus Turin.	450	466	392	*Max. Bibl. PP. ut supra.*
Arnobius, Jun.	461	491	371	*Ditto.*
S. Gelasius	492	496	110	*Labbei Conc. Gen. ut supra.* *Ap. Baron. Ann. Mogunt.* 1601.

COUNCILS.

	Held in	See Page	
Ancyra	abt. 314	264	
Neocæsarea	— 314	265	
Nice	325	42, 147	
Sardica	347	96, 170	
Laodicea	374	265	
Constantinople	381	48, 148	
Carthage	390	266	
Carthage	397	108	
Carthage	398	425	
Carthage	398	348	*Labbei Concilia Generalia Parisiis*, 1671.
Toledo	400	114	
Carthage	411	94	
Milevis	416	98	
Ephesus	431	148	
Orange	441	191	
Arles	442	192	
Chalcedon	451	57, 152	
Arles	455	192	
Constance	1414	247	
Florence	1439	177	
Trent	1545	6	

The Catholic Clergy of England, and every other lover of venerable antiquity will learn with pleasure, that all the works of the above-named Fathers and ecclesiastical writers, except those of S. James of Nisibis, are to be found at *The College* in Manchester. This very valuable library was founded, and richly endowed, by Mr. Humphrey Cheetham, who died in 1653; and is open to the Public every day, except a month at Midsummer and another at Christmas.—Some idea of it may be formed from the following enumeration of the different heads, under which the books are arranged in the catalogue published in 1791.—Biblia Polyglotta—Biblia Hebraica, Syriaca, Græca, Latina, Germanica, Hispanica, Anglica.—Concordantiæ—Interpretes Christiani, et Rabbinici—SS.

Patres, Græci, et Latini (plerumque ex edit. PP. Cong. S. Mauri) —Bibliothecæ PP. et Auctaria.—Scriptorum Ecclesiasticorum collectiones--Concilia—Jus Canonicum—Libri Liturgici—Scriptores Scholastici, et Dogmatici—Theologia miscellanea (ubi sunt 416 Tract. de Controversia Catholicos inter et Protestantes in Anglia)—Historia Ecclesiastica—Acta Martyrum, Sanctorum, Pontificum, Cardinalium, &c. &c. &c.—*The College*, which was originally built in the reign of Henry V. for the Warden and fellows of the adjoining Collegiate Church, seems perfect in all its parts, as it was at the dissolution of Religious houses by Henry VIII. and stands, as well as the Church, on the site of a Roman Camp, and in an angle formed by the Irk and the Irwell; the streams of which unite under the lofty and craggy rock, on which *the College* is erected.

THE

FAITH OF CATHOLICS,

&c. &c.

The Rule of Faith.

ALL that, and that only, is of Catholic Faith, which God has revealed, and the Church proposes to the belief of all*.

For any doctrine to be deemed of Catholic Faith, two things are necessary; first, that it should have been revealed: second, that it be proposed by the church. Of which two conditions, if either be wanting, such doctrine is not of catholic faith. The second condition presupposes the first; for as the apostles were commissioned to teach only such truths as they had received from Christ, that is, what he had revealed to them; so their successors in the ministry, by virtue of the same commission, and under the direction of the same Divine Spirit, continued to teach the same. It is by the touchstone of this rule, that we wish each article of our faith to be proved; and, consequently, the doctrines contained in the following propositions.

* See Veron, *De regula fidei catholicæ.*

SECTION I.

Justification through Christ, and the merit of good works.

Proposition I.

When man has sinned, the remission or pardon of sin is not attainable by him, otherwise than in and by the merits of the sufferings and death of Jesus Christ, who freely purchased our ransom.

SCRIPTURE.

Rom*. c. iii. v. 23, 24, 25. *For all have sinned; and do need the glory of God. Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood.*

1 Cor. vi. 20. *For you are bought with a great price.*

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* S. Paul, of a persecutor, became an apostle of Jesus Christ in the year 34. He was of the tribe of Benjamin, and city of Tarsus, in Cilicia. He wrote fourteen epistles, which he addressed to the Thessalonians, the Galatians, the Corinthians, the Romans, the Ephesians, the Philippians, the Colossians, the Hebrews, Philemon, Timothy and Titus. He suffered martyrdom at Rome about the year 66.

Ephes. i. 7. *In whom we have redemption through his blood, the remission of sins, according to the riches of his grace.*

Coloss. i. 14. *In whom we have redemption through his blood, the remission of sins.* ii. 14. *Blotting out the hand-writing of the decree that was against us.*

1 Tim. ii. 5, 6. *For there is one God, and one mediator of God and men, the man Christ Jesus, who gave himself a redemption for all.*

1 John * ii. 1, 2. *But if any man sin, we have an advocate with the Father, Jesus Christ the just: and he is the propitiation for our sins; and not for ours only, but also for those of the whole world.*

Proposition II.

It is only through the same merits of Jesus Christ, that the just man can obtain either an increase of holiness in this life, or eternal happiness in the next.

SCRIPTURE.

John xv. 5. *He that abideth in me, and I in him,*

* S. John was the son of Zebedee, and the beloved disciple of Jesus Christ. He wrote his Apocalypse, or book of Revelations, in the year 95, and his gospel, not before the year 97—that is, not before the gospel had been *preached* and *delivered* by the apostles for the space of forty-four years. He wrote also three epistles, and died at Ephesus in the year 100, or 101.

the same beareth much fruit: for without me you can do nothing.

Rom. v. 9, 10. *Christ died for us: much more therefore, being now justified by his blood, shall we be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his son, much more, being reconciled, we shall be saved by his life.*

Ephes. ii. 8, 9. *For by grace you are saved through faith, and that not of yourselves: for it is the gift of God, not of works, that no man may glory.*

Tit. iii. 7. *That being justified by his grace, we may be heirs, according to hope of life everlasting.*

Proposition III.

The good works of a just man, proceeding from grace and charity, are so far acceptable to God, through his goodness and sacred promises, as to be truly deserving of an eternal reward; "God crowning his own gifts, when he crowns the good works of his servants."

SCRIPTURE.

Matt*. x. 42. *And whosoever shall give to drink to one*

* S. Matthew, of a publican, became an apostle of Jesus Christ. He was the first, who committed to writing an account of our Saviour's life. His gospel was written in the language of his country, that is, the Syro-chaldaic: the time is uncertain. Some think about the year 39;—Dr. Lardner, about the year 64.

of these little ones a cup of cold water only, in the name of a disciple, amen I say to you, he shall not lose his reward. Ibid. xvi. 27. *For the son of man shall come in the glory of his father with his angels: and then will he render to every man according to his works.* Ibid xxv. 34, 35. *Then shall the king say to them that shall be on his right hand; Come, ye blessed of my father, possess the kingdom prepared for you from the foundation of the world: For I was hungry, and you gave me to eat.*

1 Cor. ix. 24, 25. *Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that ye may obtain. And every one that striveth for the mastery refraineth himself from all things: they indeed that they may receive a corruptible crown, but we an incorruptible one.*

2 Cor. iv. 17. *For our present tribulation, which is momentary and light, worketh for us above measure exceedingly an eternal weight of glory.* Ibid. v. 10. *For we must all appear before the judgment-seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil.*

2 Tim. iv. 8. *As to the rest, there is laid up for me a crown of justice, which the Lord, the just judge, will render to me at that day; and not to me only, but to them also that love his coming.*

Heb. vi. 10. *For God is not unjust, that he should forget your work, and the love which you have shewn in his name, you who have ministered, and do minister to the saints.*

2 Pet*. i. 10. *Wherefore, brethren, labour the more,*

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* S. Peter was the son of Jona, and the chief of the apostles. He wrote two epistles to the Jewish converts, who were dispersed

that by good works you may make your calling and election sure.

James* ii. 14, 17, 26. *What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him?—Even so faith, if it hath not works, is dead in itself.—For as the body without the spirit is dead: so also faith without works is dead.*

As the doctrine of these three propositions is very generally admitted, and all controversy on the subject, in regard to the belief of Roman Catholics, has in a great measure ceased—I shall not insert the passages from the early fathers, which I had prepared, and which, agreeably to my plan, should be here introduced, in order to shew, that, as what our church teaches is confirmed by the Scriptures, so is its descent from the apostles also attested by the writings of the ancient fathers. On man's justification through Christ, they are particularly full. But I must not omit, on this head, the declarations of the council of Trent, which I wish the reader to compare with the words of the *Propositions*.

COUNCIL OF TRENT†.

"Though no man can be just, but he to whom the

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over Asia minor; the first about the year 44, and the second a little before his death. Having governed the church at Antioch, for some years, he established his apostolic chair at Rome, where he suffered martyrdom about the year 66.

* S. James was the brother of S. Jude, and bishop of Jerusalem, which church he governed twenty-nine years. He has left us one epistle.

† This council, which opened in 1543, and closed in 1563, was convened against the errors of Luther and other innovators,

merits of the passion of Christ are communicated; yet this is done in the justification of the sinner, when, by the merit of that passion, the charity of God is infused into the hearts of them that are justified, and dwells therein; whence, together, with the remission of sins, man receives, through Jesus Christ, the virtues of faith, hope, and charity." *Sess.* vi. *c.* 7. *p.* 30. "Wherefore to them who do well unto the end, eternal life ought to be proposed, both as a grace which is mercifully promised to them through Jesus Christ, and as a recompence of their good works and merits, in virtue of this promise. And as Jesus Christ perpetually sheds his influence on them that are justified, which influence precedes, and accompanies, and follows all their good works, and without which no works can be pleasing to God, we must believe that nothing is now wanting to render them deserving of eternal life, in reward of their good deeds, provided they depart this life in the grace of God. Although in the holy scriptures good works are so much valued, that Jesus Christ himself promises, that a cup of cold water shall not lose its reward, and that the apostle testifies, that a momentary pain endured in this world shall produce an eternal weight of glory; nevertheless, God forbid, that a Christian should trust or glory in himself, and not in the Lord, whose bounty is so great to all

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and for the reform of abuses; and as it is the last general one that has been held, and its decisions, on doctrinal points are universally admitted by the Latin church—these decisions may be considered as forming a complete statement of the doctrines which the prelates, assembled at Trent, had received from their predecessors. On the subject of Justification they say, "This holy Synod means to expound to the faithful that true and sound doctrine which Christ, the author of our faith, taught, which the apostles delivered, and which the Catholic Church, guided by the Holy Spirit, has ever retained." *Sess.* vi. *Proœm. p.* 24. *Edit. Antwerpiæ.* 1640.

men, that he will have those gifts, which he bestows upon them, to be their merits." *Ibid. c. 16. p. 39.*

Faith in Christ: its Object and Character.

Proposition IV.

The merits of Jesus Christ, though infinite in themselves, are not applied to us, otherwise than by a right faith in him; which faith is one, entire, and conformable to its object, which object is Divine Revelation, that is, the truths taught by Christ, and to that revelation or to those truths Faith gives an undoubting assent.

SCRIPTURE.

Mark* xvi. 15, 16. *Go ye into the whole world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved: but he that believeth not, shall be condemned.*

* S. Mark was the disciple of S. Peter, and the founder of the church of Alexandria. It is generally believed that he wrote his gospel at Rome under the eye of S. Peter, and about the year 45, if not later.

Acts* iv. 12. *Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.*

Rom. iii. 22. *Even the justice of God by faith of Jesus Christ, unto all, and upon all them that believe in him.* x. 8, 9. *This is the word of faith which we preach: That if thou confess with thy mouth the Lord Jesus, and believe in thy heart, that God hath raised him up from the dead, thou shalt be saved.*

Heb. xi. 6. *But without faith it is impossible to please God: for he that cometh to God, must believe that he is, and is a rewarder of them that seek him.*

COUNCIL OF TRENT.

" When the apostle says, that man is justified by faith, and gratuitously, his words are to be understood in that sense which the perpetual consent of the Catholic Church has held, and expressed, to wit, that therefore is man made just by faith, because faith is the beginning of man's salvation, the foundation and root of all justice, without which it is impossible to please God. *Sess.* vi. *c.* viii. *p.* 31.

Divine Revelation.

Proposition V.

The Divine Revelation contains many mysterious doctrines, surpassing the natural

* The Acts of the Apostles, which contain the history of the church for about 30 years from the ascension of Christ, were written by S. Luke, the companion of S. Paul, about the year 63. His gospel was written a few years sooner.

reach of the human understanding: for which reason, it became the wisdom and goodness of God to provide some way or means, whereby man might be enabled to learn what those mysterious doctrines are—means apparent to all; proportioned to the capacities of all; and sure and certain to all.

SCRIPTURE.

Matt. xi. 25, 26. *At that time Jesus answered and said: I praise thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Even so, Father, for so hath it seemed good in thy sight.* Ibid. xvi. 17. *And Jesus answering, said unto him: Blessed art thou, Simon Bar-jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven.*

John xv. 22. *If I had not come, and spoken to them, they would not have sin: but now they have no excuse for their sin.*

1 Cor. i. 27. *But the foolish things of the world hath God chosen, that he may confound the wise; and the weak things of the world hath God chosen, that he may confound the strong.* Ibid. ii. 12, 13. *Now we have received, not the spirit of this world, but the spirit that is of God: that we may know the things that are given us from God: which things also we speak, not in the learned words of human wisdom; but in the doctrine of the spirit, comparing spiritual things with spiritual.*

Eph. iv. 11, 14. *And he gave some apostles, and some prophets, and some other evangelists, and other some pastors and doctors. That henceforth we be no more children, tossed to and fro, and carried about with every wind of*

doctrine, by the wickedness of men, by cunning craftiness by which they lie in wait to deceive.

The Authority and Marks of the Church.

Proposition VI.

The way or means, by which to arrive at the knowledge of the divine truths, is, by attention and submission to the voice of the pastors of the church; a church established by Christ for the instruction of all; spread for that end through all nations; visibly continued in the succession of pastors and people through all ages. Whence the marks of this church are, unity, visibility, indefectibility, succession from the apostles, universality and sanctity.

The Authority of the Church.

SCRIPTURE.

Matt. xviii. 17. *And if he will not hear them, tell the church. And if he will not hear the church let him be to thee as the heathen and the publican.* Ibid. xxviii. 18, 19. *All power is given unto me in heaven and in earth: go ye therefore and teach all nations.*

Mark xvi. 15. *Go ye into the whole world, and preach the gospel to every creature.*

Luke x. 16. *He that heareth you, heareth me; and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me.*

Rom. x. 17, 18. *Faith then cometh by hearing; and hearing by the word of Christ. But I say: have they not heard? Yes, verily their sound hath gone forth into all the earth, and their words unto the ends of the whole world.*

1 Cor. xii. 28, 29. *And God indeed hath set some in the church, first apostles, secondly prophets, thirdly teachers.—Are all apostles? Are all prophets? Are all teachers?*

1 John iv. 6. *He that knoweth God, heareth us: he that is not of God, heareth us not: by this we know the spirit of truth, and the spirit of error.*

FATHERS.

Cent. II. *S. Irenæus*, of the Latin Church.*

"Things being thus made plain (the descent of doctrine from the apostles) it is not from others that truth is to be sought, which may be readily learned from the church †. For to this church, as into a rich repository,

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* *S. Irenæus*, though by birth a Greek, was bishop of Lyons, in the second century; and in his youth, had lived with St. Polycarp, bishop of Smyrna, the disciple of St. John the evangelist. This brings him near to the apostolic times. In what year he died, is not ascertained; probably, about the close of the century, leaving behind him a *Treatise* in five books, *against the Heresies* of the age. Of this work, which contains much that is highly valuable, and which was written in Greek, a Latin version, of great antiquity, but harsh and often obscure, alone remains, some passages excepted, which have been preserved in their original language. Some fragments also are extant.

† *Quam facile est ab Ecclesia sumere.*

the apostles committed whatever is of divine truth, that each one, if so inclined, might thence draw the drink of life. This is the way to life: all other teachers must be shunned as thieves and robbers.—For what? Should there be any dispute on a point of small moment, must not recourse be had to the most ancient churches, where the apostles resided, and from them collect the truth?" *Adv. Hæreses lib.* III. *c.* iv. *p.* 205. *Edit. Oxonii* 1702.

"It is a duty to obey the priests of the church *, who hold their succession from the apostles, and who, with that succession, received, agreeably to the will of the Father, the sure pledge of truth †. But as to those who belong not to that leading succession, in whatever place they may be united, they should be suspected, either as heretics, or as schismatics, proudly extolling, and pleasing themselves, or as hypocrites actuated by vain glory or the love of lucre.—But they who impugn the truth, and excite others to oppose the church of God, their fate is with Dathan and Abiron; while schismatics, who violate the church's unity ‡, experience the punishment which fell on King Jeroboam." *Ibid. L.* IV. *c.* xliii. *p.* 343, 344. See another quotation under the head, *The Church always visible.*

S. Clement of Alexandria||, *of the Greek Church.*

"Those who seek may find the truth—and clearly learn

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* *Eis qui in Ecclesia sunt presbyteris obedire oportet.*

† *Charisma veritatis certum.*

‡ *Qui scindunt et separant unitatem ecclesiæ.*

|| He was a disciple of the learned Pantænus, and, after his death, master of the school of Alexandria, at that time highly celebrated for its philosophical and other studies. He was also Catechist, or instructor of the catechumens belonging to the church of that city. He flourished towards the close of the second, and died early in the third century, and has left various treatises.

from the scriptures themselves, in what manner heresies have gone astray; and, on the contrary, in what manner accurate knowledge, and the right doctrine is to be found only in the truth (or the true) and ancient church *.—He ceases to be faithful to the Lord, who revolts against the received doctrines of the church to embrace the opinions of heretics.—They (the heretics) make use indeed, of the Scriptures; but then they use not all the sacred books; those they use are corrupted; or they chiefly urge ambiguous passages.—They corrupt those truths which agree with the inspired word, and were delivered by the holy apostles and teachers, opposing the divine tradition by human doctrines, that they may establish heresy.—But it is clear, from what has been said, that there is only one true church, which is alone ancient †; as there is but one God and one Lord." *Strom. l.* vii. *p.* 888, 890, 891, 896, 899. *Edit. Oxonii* 1715.

Tertullian ‡, *L. C.*

" We are not allowed to indulge our own humour, nor to chuse what another has invented. We have the apostles of our Lord for founders, who were not themselves the inventors nor authors of what they have left us; but they have faithfully taught the world the doctrine, which they

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* ἐν μονῃ τῃ ἀληθειᾳ, και τῃ ἀρχαιᾳ ἐκκλησιᾳ.

† μιαν εἰναι την ἀληθη ἐκκλησιαν, την τῳ ὀντι ἀρχαιαν.

‡ Contemporary with S. Irenæus, but who survived the latter, was Tertullian, a native and citizen of Carthage. The zeal and talents with which he defended the Christian cause, and vindicated its faith and discipline, have immortalized his name, which however has suffered by his defection to the errors of the Montanists. His genuine works are not few, written with great erudition, but of which the style, resembling the asperity of his mind, is inelegant and rude, and often intricate, though always nervous and impressive.

received from Christ."—*De præscriptione c.* vi. *p.* 331. *Edit. Pamelii, Rothomagi,* 1662.

"Now to know, what the apostles taught, that is, what Christ revealed to them, recourse must be had to the churches *, which they founded, and which they instructed by word of mouth, and by their epistles. For it is plain, that all doctrine, which is conformable to the faith of these mother churches, is true, being that which they received from the apostles; the apostles from Christ; Christ from God; and that all other opinions must be novel and false." *Ibid. c.* xxi. *p.* 334.

Cent. III. *Origen* †, *G. C.*

"As there are many who think they believe what Christ taught, and some of these differ from others, it becomes necessary that all should profess that doctrine which came down from the apostles, and now continues in the church ‡. That alone is truth, which in nothing differs from what is thus delivered ‖." *Præf. Lib.* 1. *Periarchon, T.* 1. *p.* 47. *Edit. P P. S. Mauri, Paris.* 1733.

"Let him look to it, who, arrogantly puffed up, contemns the apostolic words. To me it is good, to adhere to

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* *Non aliter, nisi per easdem ecclesias.*

† He was contemporary with St. Clement of Alexandria, and many other learned men, and succeeded to him, as Catechist or teacher, in the celebrated school of that city. Few men, from a variety of causes, have left behind them a greater name, applauded and opposed, admired and persecuted. His works, as we have them, are imperfect; as written, they were almost without number. Origen died about the year 252.

‡ *Usque ad præsens in ecclesia permanens.*

‖ *Quæ in nullo ab ecclesiastica et apostolica discordat traditione.*

Apostolic men, as to God, and his Christ, and to draw intelligence from the scriptures, according to the sense, that has been delivered by them *.—If we follow the mere letter of the scriptures, and take the interpretation of the law, as the Jews commonly explain it, I shall blush to confess, that the Lord should have given such laws.—But if the law of God be understood as the church teaches, then truly does it transcend all human laws, and is worthy of him that gave it." *Hom.* vii. *in Levit. T.* 11. *p.* 224, 226.

"As often as heretics produce the canonical scriptures, in which every Christian agrees, and believes, they seem to say, Lo! with us is the word of truth. But to them (the heretics) we cannot give credit, nor depart from the first, and ecclesiastical tradition: we can believe only, as the succeeding churches of God have delivered †."—*Tract.* xxix. *in Mat. T.* iii. *p.* 864.

S. Cyprian‡, L. C.

"Christ says to his apostles, and, through them, to all ministers, who, by a regular ordination, succeed to them, *he that heareth you, heareth me, and he that despiseth you, despiseth me.* (Luke x. 16.) And thence have

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* *Secundum ipsorum traditionem intelligentiam capere.*

† *Nec aliter credere, nisi quemadmodum ecclesiæ Dei tradiderunt nobis.* Except a few fragments of the original Greek, only a Latin translation of these works of Origen remains.

‡ He was bishop of Carthage, and died a martyr in the year 258. Actively concerned in the affairs of his own and of other churches, he corresponded widely, and has left us eighty one epistles, on various ecclesiastical subjects, and several *Tracts*, among which is one on the *Unity of the Church*, written against the Novatian schismatics, who disturbed the peace of the church.

schisms and heresies arisen, when the bishop, who is one, and who presides over the church, is proudly despised *." *Ep.* LXVI. *p.* 166. *Edit. Oxon.* 1682.—In his treatise, *On the unity of the church*, he says, that men are exposed to error, "because they turn not their eyes to the fountain of truth; nor is the head sought for, nor the doctrine of the heavenly Father upheld. Which things would any one seriously ponder, no long enquiry would be necessary. The proof is easy. Christ addresses Peter: *I say to thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it*...He that does not hold this unity of the church, can he think that he holds the faith? He that opposes and withstands the church, can he trust that he is in the church †?" *De Unit. Eccl. p.* 105, 106, 108.

Cent. IV.

Lactantius*‡, *L. C. "The Catholic Church alone retains the true worship. This is the source of truth: this is the dwelling of faith §: this is the temple of God, into which he that enters not, and from which he that goes

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* *Dum episcopus qui unus est, et ecclesiæ præest—contemnitur.*

† *Qui ecclesiæ renititur, et resistit, in ecclesia se esse confidit?*

‡ He was converted in his youth to the Christian religion, and became the most accomplished and elegant scholar of the age. The emperor Constantine chose him to be tutor to his son, Crispus. In what year he died, is uncertain. Of his works, that remain, the principal are, *Divine Institutions* in seven books, and, *The deaths of the Persecutors*. From the classical purity of his language, he has acquired the name of *the Christian Cicero*.

§ *Sola Catholica Ecclesia est, quæ verum cultum retinet. Hic est fons veritatis, hoc est domicilium fidei.*

out, forfeits the hope of life, and of eternal salvation*."—*Inst. L.* iv. *c.* 30. *p.* 232. *Edit. Cantabrigiæ*, 1685.

Eusebius †, *G. C.* "To what has been mentioned I shall add my reasoning on the divinity of our Saviour; but nothing newly invented from myself, nothing from my own closet, nor resting on the opinion of my own sagacity. I shall deliver the uncorrupted doctrine of the Church of God, which, once received from ear and eye-witnesses, this church preserves inviolate ‡." *In proem. de Eccl. Theol. p.* 60.—*Edit. Coloniæ*, 1687.

S. Athanasius §, *G. C.* "If you wish to confound the opinions of the gentiles, and of the heretics, and to show, that the knowledge of God is not to be found with them, but in the church alone ‖, you may repeat the words of the seventy-fifth psalm."—*Ep. ad Marcel. T.* 1. *p.* 996. —*Edit. Bened. Parisiis*, 1698.—"Let us again consider,

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* *A spe vitæ, ac salutis æternæ alienus est.*

† Besides his *Ecclesiastical History* in ten books, he is the author of other valuable works, some of which are extant. He was bishop of Cæsarea in Palestine, the confidential friend of the Great Constantine, and died in the year 338.

‡ *την της ἐκκλησιας τε θεε την ἀδιαφθορον διδασκαλιαν προϊσχομενος, ἡν παρα των ἀυτοπτων και ἀυτηκοων τε λογε, ἀνωθεν ἐξ ἀρχης παραλαβυσα, φυλαττει.*

§ He succeeded S. Alexander in the patriarchal chair of Alexandria, and also in his zeal against the Arians, in 326. He was one of the most eloquent fathers of the church, and the most strenuous supporter of her faith during a period of 47 years. He died about the year 373, leaving us many monuments of his erudition, piety, and zeal.

‖ *ἐν μονῃ τῃ ἐκκλησια.*

from the earliest period, the tradition, the doctrine, and faith of the Catholic Church, which God first delivered, the apostles proclaimed, and the succeeding fathers fostered and preserved. On these authorities the church is founded; and whoever falls from her communion neither is, nor can be called a Christian *."—*Ep. 1. ad Serapion. T. 1. parte 2. p. 676.*

S. Hilary,† *L. C.* "Christ (teaching from the ship) intimates, that they who are out of the church, can possess no understanding of the divine word. For the ship is an emblem of the church, within which, as the word of life is placed and preached, so they who are without, being as barren and useless sands, cannot understand it‡."—*Com. in Matt. c. xiii. p. 675. Edit. Bened. Parisiis, 1693.*

S. Basil§, *G. C.* "The order and government

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* *ἰδωμεν ὁμως και αὐτην την ἐξ ἀρχης παραδοσιν και διδασκαλιαν και πιστιν της καθολικης ἐκκλησιας, ἣν ὁ κυριος ἐδωκεν, οἱ δε ἀποστολοι ἐκηρυξαν, και οἱ πατερες ἐφυλαξαν· ἐν ταυτῃ γαρ ἡ ἐκκλησια τεθεμελιωται, και ὁ ταυτης ἐκπιπτων, ἐτ' ἀν ἐιη, ἐτ' ἀν ἐτι λεγοιτο χριστιανος.*

† He was bishop of Poitiers, a city of France, and the great champion of the orthodox faith, in the western church, against the Arian heretics. He wrote a work, in twelve books, on the doctrine of the *Trinity*; a treatise on *Synods*, or *councils*; and three *discourses* against the Arians, addressed to the emperor Constantius. S. Hilary died in the year 367.

‡ *Intra quam verbum vitæ positum et prædicatum, hi qui extra sunt....intelligere non possunt.*

§ Surnamed the *Great* for his admirable eloquence and profound erudition. He was raised to the see of Cæsarea in Cappadocia, and died about the year 379, leaving many valuable works.

of the church, is it not, manifestly, and beyond contradiction, the work of the Holy Ghost*? *For he gave to his church* (1 Cor. xii. 28.) *first apostles; secondly, prophets; thirdly teachers, &c.*"—*L. de Spiritu. S. c.* 16. *T.* iii. *p.* 34. *Edit. PP. S. Mauri Paris* 1721, 1722, 1730.

S. Ephrem of Edessa,† *G. C.* "They again must be reproved, who wander from the road, and run into uncertain and devious tracks; for the way of salvation holds out certain marks, by which you may learn, that this is the path, which the messengers of peace trod; which the wise, whom the Holy Spirit instructed, passed over; and the prophets, and apostles pointed out to us. My brethren, let us walk in this way, by which the Father sent his divine Son: this royal road, which will lead us all to happiness." *Serm.* xxv. *adv. Hær. T.* iv. *p.* 495. *Ed. Quirini, Romæ*, 1740.

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* ἡ της ἐκκλησιας διαχοσμησις ὀυχι σαφως και ἀναντιρρητως δια τυ πνευματος ἐνεργειται.

† Contemporary with the learned men of this age was S. Ephrem, a deacon of Edessa in Syria. He wrote many volumes in the language of his country, which were translated into Greek, during his life, and were in such estimation, that in many churches, as S. Jerom testifies in his catalogue, they were publicly read, after the canonical books of Scripture. They were published in Latin by Gerard Vossius, at Rome; and in Greek, by Twaites, at Oxford. In 1732 and seqq. Cardinal Quirini, with the help of Jos. S. Assemani, gave a new and splendid edition of his works, in six volumes folio. The three first contain the works, which had before been published in Greek and Latin; the three latter, those which he found in the Vatican library, in Syriac, with a Latin translation. S. Ephrem died about the year 379. He was the disciple of S. James, bishop of Nisibis, in Mesopota-

*S. Cyril of Jerusalem,** G. C. "Learn sedulously from the Church, which are the books of the Old and New Testaments." *Cat.* iv. *n.* 20. *p.* 64. *Edit. Oxon.* 1703.—"The Church is called Catholic ....because it teaches catholicly, and without any omission†, all points that men should know, concerning things visible, and invisible, heavenly and earthly." *Ibid. Cat.* xviii. *n.* 2. *p.* 270.—"Guard the faith, and that faith alone, which is now delivered to thee by the church‡, confirmed as it is by all the Scriptures."—*Cat.* v. *n.* 7. *p.* 75.

S. Gregory of Nazianzum,§ G. C. "*To one, indeed, is given the word of wisdom; to another*

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mia, whose works, mentioned by Gennadius in the fifth century, were published at Rome in Armenian and Latin, by Antonelli, in 1756. It is much to be lamented, that, after the most diligent search, the writings of this father have not yet been found in this country; since those, who have read them on the continent, declare, that they contain the most striking proofs of the identity of modern and ancient catholic faith. Some idea however may be formed of his faith, from that of his disciple, S. Ephrem, and from one or two extracts, which will be found in the course of this work. S. James was present at the council of Nice in 325, and in much estimation among his contemporaries. He died about the year 350.

* He was patriarch of Jerusalem, and died about the year 385. The works, which he has left, in twenty-three *Catechetical Discourses*, form a full and very accurate abridgment of Christian doctrine.

† καθολικως καὶ ανελλειπως.

‡ πιστιν—τηρησον, μονην την ὑπο της ἐκκλησιας νυνι σοι παραδιδομενην.

§ He was the friend of S. Basil, with whom he studied at Athens, and became bishop of Constantinople; which see he after-

the word of knowledge, 1 Cor. xii. 8. My brethren, let us respect, and guard, and maintain this order. Let some hear, others speak, and others act." *Orat.* xxvi. *T.* I. *p.* 450. *Edit. Coloniæ*, 1690. "If these heretics may freely teach and promulgate their opinions, who does not see, that the doctrine of the church will be condemned*, as if truth were on their side? But two opposite doctrines, on the same point, cannot possibly be true."—*Orat.* xlvi. *p.* 722.

S. Epiphanius,† *G. C.* "There is a royal way, which is the Church, and the road of truth‡. But each of these heresies, deserting that royal way, turning to the right or to the left, and trusting to error, is carried away, so as to keep within no bounds. Therefore, ye servants of God, and children of the church, who follow a sure rule of faith§, and walk in the way of truth, take care, that you be not deceived by the inconsis-

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wards relinquished, retiring to Nazianzum in Cappadocia, near which city he was born, and where he died about the year 389. He was much celebrated for his eloquence, in which he is said to have excelled the greatest orators of the age; and of that eloquence many samples are yet extant in the various discourses or sermons, which form the principal body of his works.

* δηλον ὁτι κατεγνωσται ὁ της ἐκκλησιας λογος.

† He was chosen bishop of Salamis in the isle of Cyprus in 368, and was the author of many works, against the reigning heresies particularly. The unity of faith was never more zealously supported than in these early ages. He died very early in the fifth century.

‡ ἠτις ἐστιν ἡ τε θεε ἐκκλησια, και ὁδοιπορια της ἀληθειας.

§ οἱ τον κανονα ἀσφαλη γινωσκοντες.

tent discourses of lying sects." *Hær.* xlix. *T.* 1. *p.* 504. *Edit. Coloniæ*, 1682.

S. Jerom, L. C.* "The Church, to which you should adhere, is that, which, having been founded by the apostles, continues to the present day†." *Adv. Lucif. T.* 1. *p.* 627. *Edit. Paris.* 1609.

S. Chrysostom,‡ G. C. He has left us a homily, in which he expressly inculcates the respect and submission due to the church, "whose greatness, he says, is such, that when combated, she comes off victorious; when craftily assailed, she remains untouched; when slandered, she shines with additional lustre§.—For what can be equal

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* He was the most eloquent, the most learned, and the most accomplished scholar of an age, which, in every branch of science, could boast of its great men. His life, which began in 329, was protracted to 420, a space filled by him in various offices, in travelling, in retirement, and in unceasing application. His works are numerous, and marked by a peculiar elegance of style. He never rose above the order of priesthood.

† *In illa ecclesia permanendum, quæ ab apostolis fundata, usque ad diem hanc durat.*

‡ He was bishop of Constantinople, and stiled Chrysostom from the golden stream of eloquence with which he spoke. His works are numerous, as there is hardly any subject, connected with religion, that he has not illustrated. His Expositions of Scripture are peculiarly valuable. He died in the beginning of the fifth century, about the year 407. The edition of his works that is quoted, is always that of Paris 1636; unless that of Montfaucon be expressly mentioned.

§ πολεμουμενη νικα̃ ἐπιβουλευομενη περιγινεται· υβριζομενη λαμπροτερα καθισταται.—

in power and strength to the Church of God? Talk not of walls, nor of arms; for walls decay with time; but the church never grows old with age.—The devils themselves cannot overcome the church.*"—*Hom. de non contemnenda Ecclesia. T.* xii. *p.* 491.—*Edit. Montfaucon Paris* 1735.

Cent. V.

S. Augustin,† *L. C.* "If you hear him contradicting not one particle, but the whole, and declaring that it is false: what will you do? which way will you turn yourself? The rise of what book, what authority, what series of succession will you cite as a witness? For if you shall attempt this, you will effect nothing; and you here see, what the authority of the Catholic church can do‡, which is confirmed by the series of bishops, succeeding to one another, from the sees founded by the apostles, down to the present day: to this add the agreement of nations." *Contra Faustum L.* xi. *T.* vi. *p.* 103. *Edit. Paris.* 1614.

"These, so many and so great, ties, bind the believing man to the Catholic Church....But, unless the authority of this church induced me to it, I would not believe the gos-

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* ἐκκλησιασ ἐδε δαιμενος περιγινονται.

† S. Augustin was bishop of Hippo in Africa, and himself an African. His works are very numerous, and his name, on account of the erudition of those works, their vast researches, and their deep insight into all the ways of the divine economy, has ever borne the greatest weight in the Christian churches. He illustrated the close of the fourth, and the beginning of the fifth century, in the Latin Church, while S. John Chrysostom shone in the east. He died in the year 430.

‡ *Quid Ecclesiæ Catholicæ valeat auctoritas.*

pel*. As then I obey those who say to me—Believe the gospel; so, why should I not obey them, when they say: Believe not the Manicheans." *Contra ep. Fundam. T.* vi. *p.* 46.

"This Church, moreover, the divine authority commends, and as it cannot deceive us, he, who fears to be imposed on, under the obscurity of the present question, (concerning baptism), will consult the church †, which, without any ambiguity, the scriptures establish." *Contra Crescon. L.* 1. *T.* vii. *p.* 168. "Do thou run to the tabernacle of God; hold fast to the Catholic Church; do not depart from the rule of truth ‡, and thou shalt be protected in the tabernacle from the contradiction of tongues." *Enar.* iii. *in Psal.* 30. *T.* viii. *p.* 74.

S. Isidore of Pelusium,§ G. C. "Those holy volumes of Scriptures are certain steps, by which to ascend to God. Receive therefore, as pure gold, and purged, as it were, by the Holy Spirit, whatever is proposed to you in the church ‖. But as to such writings, as are not contained in that holy volume, though they may hold out some good advice, leave them to be discussed and preserved by others." *Ep.* 369. *p.* 96. *Edit. Paris.* 1638.

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* *Nisi me Catholicæ Ecclesiæ commoveret authoritas.*

† *Eandem ecclesiam de illa consulat.*

‡ *Ecclesiam Catholicam tene; a regula veritatis noli discedere.*

§ A priest of Damiata, anciently called Pelusium, in Egypt. He flourished from the beginning of the fifth century, till towards the year 435, or 440, and has left us 2012 letters, written in Greek.

‖ παντα ταινυν τα ἐν ἐκκλησιᾳ θεϵ προφερομενα, ὡς δοχιμον δϵχϵ χρυσιον.

*S. Cyril of Alexandria,** *G. C.* "Though the mind of man, sometimes, from self-love, depart from the right road, and from true belief, yet almost always does it feel oppression, fearing to charge its thoughts with absurdity. But to reform itself is easy, if it will but carefully examine what the fathers have written, whom all esteem for the truth and rectitude of their opinions: and thus will be discovered what true faith is. For men, whose hearts are upright, wish to follow them. They, having stored their minds with the doctrines delivered by the apostles, and treated the points of belief in a manner void of all blame, became the lights of the world."—*Apol. ad Oriental. anathem.* viii. *T.* vi. *p.* 178. *Edit. Paris.* 1638.

Capreolus of Carthage,† *L. C.* "Though the authority of the universal church be amply sufficient....yet, that I may not seem to refuse an answer to your request, I will say: We profess that to be the one and true doctrine, which evangelical antiquity holds and delivers."—*Ep. ad Vitalem & Constant. Labbe Conc. Gen. T.* ii. *p.* 1691. *Ed. Paris.* 1671.

Vincent of Lerins,‡ *L. C.* But, in this,

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* He succeeded Theophilus, in the patriarchal see of Alexandria, in 412, and was the active and successful opponent of Nestorius; against whom was called in 431, the council of Ephesus, in which S. Cyril presided. He died in 444. The best edition of his works, in Greek and Latin, is that of Paris in 1638, in six Tomes, by John Aubert.

† He succeeded Aurelius in the see of Carthage, and in 431 sent his deputies to the council of Ephesus, with a letter, which is extant in the acts of that council.

‡ He acquired the name of Lerinensis from the isle of Lerins in the south of France, where was a celebrated monastery, in

Catholic Church, we must be particularly careful to hold fast that doctrine, which has been believed in all places, at all times, and by all*. For as the word itself plainly denotes, there is nothing truly and properly *Catholic*, but that which comprehends all in general. Now it will be so, if we follow universality, antiquity, and unanimous consent. We shall follow *universality*, if we believe that doctrine alone to be true, which the church every where admits. We shall follow *antiquity*, if we depart not from the opinions which our ancestors and fathers openly maintained. We shall follow *unanimous consent*, if we adhere to the sentiments of all, or of almost all, our pastors and teachers." *Commonit.* 1. *n.* ii. *p.* 317. *Edit. Paris.* 1684.

"But," he proceeds, "what shall the Catholic Christian do, if any portion of the church fall from the universal faith? —Prefer the sanity of the whole body to the distempered member. Should some novel contagion strive to infect a whole church?—Then also will he be careful to hold fast to antiquity, which no fraud of novelty can seduce. But if in that antiquity itself should be detected the error of two or three men, or of a city, or a province? In that case, the rashness or ignorance of a few must be met by the decrees of some ancient universal council. Should no such decrees be found, then will he consult and weigh together

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which he was a monk. The only work, which he has left, is a small unfinished Treatise, entitled *Commonitorium;* but though small, it is replete with excellent matter, not inelegantly expressed. The principles which he establishes, and the rules which he lays down, whereby christian truth may be securely ascertained, and the plausible artifices of heretics may be detected, are admirable. The reader shall himself judge. Vincent died about the year 445. The best edition of his treatise is that of Baluze in 1684.

† *Quod ubique, quod semper, quod ab omnibus creditum est.*

the opinions of his elders, of those, who, though living at different times and in different places, yet abiding in the communion and faith of the one Catholic Church, were deemed worthy teachers; and what, not one or two only, but all of them shall be found, with unanimity, publicly, frequently, and perseverantly to have held and taught and written, that, without hesitation, he must embrace *." *Ibid. n.* iii. *p.* 318.—These rules, he adds, were practically exemplified in Africa, when the errors of the Donatists † had seduced many; and, on a larger scale, through the Christian world, during the great Arian controversy ‡.—*n.* v. vi.—"Thus," he observes, "was antiquity preserved, and novelty exploded §." *n.* ix. *p.* 323.

"Never was it allowed, never is it allowed, never will it be allowed, to deliver any doctrine to the Catholic Christian, that has not been received: and it ever has been, is, and ever will be a duty to anathematize those, who introduce any novelty ‖. Who, therefore, shall dare to preach what he has not received? Who shall shew himself so easy of belief, as to admit what the church has not delivered? So taught the great Apostle. But I hear some

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* *Quicquid....omnes pariter uno eodemque consensu aperte, frequenter, perseveranter tenuisse, scripsisse, docuisse cognoverit, id sibi quoque intelligat absque ulla dubitatione credendum.*

† The Donatists were schismatics in Africa, in the fourth century, and maintained that the true church was only to be found among themselves, and that baptism, and the other sacraments were null, when conferred by any others. Their excesses are described by S. Optatus of Milevis, and their errors refuted by S. Augustin.

‡ The Arians denied that the Son of God was of the same substance with the Father.

§ *Retenta est scilicet antiquitas, explosa novitas.*

‖ *Admuniare aliquid christianis catholicis, prater id quod acce-*

vain men cry, and cry to Catholics: under our authority, our rule, our exposition, condemn what you held, take up that which you condemned, reject your ancient belief, the doctrines of your fathers, the institutes of your elders, and embrace—what?—I shudder to utter it." *Ibid. n.* ix. *p.* 328.

"Reflecting often on these things, I am astonished at the madness, the impiety, the lust of error in some men, who, not content with the rule of faith once delivered and received, are ever seeking for something new, and are ever anxious to add to religion, to change, or to take away, as if, what was once revealed, was not a celestial dogma, but a human institution, which, to be brought to perfection, required constant emendation, or rather correction. If novelty must be shunned, antiquity must be held fast: if novelty be profane, antiquity is sacred*." *Ibid. n.* xxi. *p.* 348.

"What mean those words to Timothy (1. *Tim.* vi. 20.)—*Keep that which is committed to thy trust?*—They mean—That which was entrusted to thee, not what was invented by thee: what thou didst receive, not what thou didst devise: a thing, not of ingenuity, but of doctrine: not of private science, but of public delivery: brought to thee, not arising from thee: a thing, of which thou must be the guardian, not the author: the disciple, not the master: the follower, not the leader.—What was entrusted to thee, that retain, that deliver. Thou hast received gold; thou must return gold, no base metal, no counterfeit. O

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perunt, nunquam licuit, nusquam licet, nunquam licebit; et anathematizare eos qui annuntiant aliquid præterquam quod semel acceptum est, nunquam non oportuit, nusquam non oportet, nunquam non oportebit.

* *Si vitanda est novitas, tenenda est antiquitas; et si prophana est novitas, sacrata est vetustas.*

Timothy, if the divine bounty hath given thee the capacity, use it to polish the precious gems of the divine word, to arrange them with fidelity, with skill to embellish them: give them splendour, grace, and beauty, what before, though involved in some obscurity, was believed, whilst thou expoundest, be it more clearly understood. Posterity, to thee indebted, may behold in a brighter day, what their fathers venerated in obscurity: but teach what alone thou didst learn; that, while the expression may be new, the thing said be ancient*."—*Ibid. n.* xxii. *p.* 350.

"Why, then, it may be said:—Is the church of Christ to make no advance, no proficiency, in religious knowledge?—God forbid! But let it be a real *proficiency* not a *change*†. By the first is understood, that the thing be improved within itself: by the second, that something be introduced from without. Let intellect, science, wisdom, in all orders of men, and in all ages, receive every possible increase; but, without any change in the dogma, in its sense, in its acceptation‡." This he illustrates from the growth of the human body, which, through all its changes from childhood to manhood, retains its identity, and then adds: "So may the dogma of Christian belief follow the same laws of increase: be expanded by age, be consolidated by years; itself ever remaining unchanged and untouched; full and perfect in all its parts and members, without any admixture, any loss of substance, any variation of meaning." *Ibid. n.* xxiii. *p.* 350, 351, 352.

"Should the license of change be ever allowed, I shudder to think, to what danger of utter ruin religion

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* *Eadem tamen quæ didicisti doce, ut cum dicas nove, non dicas nova.*

† *Vere profectus sit ille fidei non permutatio.*

‡ *In eodem scilicet dogmate, eodem sensu, eademque sententia.*

must be exposed. For, one point of belief being surrendered, another, and a third, will follow, and then more, as by an acquired privilege *. Thus the whole must fall into ruins." *Ibid. p.* 353.

Under the following heads, and particularly under *Prop.* viii. and ix. will be found many other extracts from the fathers, attesting the truth of the proposition; that is, attesting that the Catholic Church is the guide to truth, the expounder of the scriptures, and the judge of controversy.

Marks of the Church.

Its Unity.

SCRIPTURE.

John x. 16. *And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd.* Ibid. xvii. 20, 21. *And not for them only do I pray, but for them also, who through their word shall believe in me: that they all may be one, as thou, Father, in me, and I in thee: that they also may be one in us.*

Rom. xv. 5, 6. *The God of patience and of comfort grant you to be of one mind, one towards another, according*

* *Abdicata qualibet parte catholici dogmatis, alia quoque atque item alia, ac deinceps alia et alia, jam quasi ex more et licito, abdicabuntur.*

to Jesus Christ: that with one mind, and with one mouth, you may glorify God, and the Father of our Lord Jesus Christ. Ibid. xvi. 17. *Now, I beseech you, brethren, to mark them, who cause dissentions, and offences contrary to the doctrine, which you have learned, and to avoid them.*

1 Cor. i. 10. *Now, I beseech you, brethren—that you all speak the same thing, and that there be no schisms among you; but that you be perfect in the same mind, and in the same judgment.*

Ephes. iv. 3, 4, 5, 6. *Careful to keep the unity of the spirit in the bond of peace, one body, and one spirit; as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all.*

Phil. iii. 15. 16. *Let us, therefore, as many as are perfect, be thus minded.—Nevertheless, whereunto we are already arrived, that we be of the same mind; let us also continue in the same rule.*

Titus iii. 10. *A man that is a heretic, after the first and second admonition, avoid: knowing, that he that is such an one, is subverted, and sinneth, being condemned by his own judgment.*

FATHERS.

Cent. I.

S. Ignatius, G. C.* Having recommended, as

* He was bishop of Antioch, the second from S. Peter; and having governed that church about 40 years, suffered martyrdom

he does in all his epistles, concord among themselves, and submission to superiors, he says to the people of Magnesia: "Avoiding heterodox opinions*, and useless fables—labour to be strengthened in the doctrines of the Lord and of the apostles, in order that you prosper in all things, in body and spirit, in faith and charity—together with your respectable bishop, the united college of priests, and the holy deacons. Be submissive to the bishop and to one another, as Jesus Christ, according to the flesh, was to his father, and the apostles to Christ, and to the father and the holy Spirit—that your union be in body and spirit."—*Ep. ad Magnesios: Inter PP. Apost. T. 2. p. 21. Ed. Amstelœdami*, 1724.

"I conjure you to use only Christian food, and to refrain from foreign weed, which is heresy†.—Guard yourselves from such, which you will do, if you be not puffed up, but remain inseparably united to Jesus Christ, and your bishop‡ and the ordinances of the apostles. He who is within the altar is clean; but he who is without, that is, without the bishop, and the priests, and the deacons, is not clean." *Ep. ad Trallianos: p. 23.*—The same love of unity, and the greatest horror of schism he often repeats: "He who corrupts the faith of God, for which Christ suffered, the same, being defiled, shall go into unquenchable

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at Rome, by the command of the emperor Trajan, in the beginning of the second century, leaving behind him seven epistles, addressed to different churches, and acknowledged to be genuine. He had been the disciple of S. John; and his letters breathe the whole spirit of that apostle.

* μη πλανασθε ταις ἑτεροδοξιαις.

† ἡτις ἐστιν αἱρεσις.

‡ ἀχωριστοις τυ ἐπισκοπυ.

fire *, as shall he who heareth him."—*Ep. ad Ephes. p.* 15.—" As children of light and truth, avoid the division of unity, and the bad doctrines of heretics †—Where the shepherd is, do you, like sheep, follow." *Ep. ad Philad.* —*p.* 31.

S. Clement, ‡ *L. C.* " Why are there contentions, and schisms among you? Have we not one God, and one Christ? and one spirit, and one calling in Christ? Why do we divide, and sever the members of Christ, and raise sedition against the body? Your schism perverts many: it has cast many into dejection; many it has caused to doubt, and afflicted us all. Notwithstanding this, you desist not."—*Ep.* 1. *ad Cor. c.* 46. *Inter. PP. Apost. T.* 1. *p.* 174. *Edit. Amstelædami,* 1724.

Cent. II.

Hegesippus, § *G. C.* Eusebius says of him: " In the books which have come down to us, he relates

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* εἰς το πυρ το ἀσβεστον χωρησει—

† φευγετε τον μερισμον και τας κακοδιδασκλιας.

‡ S. Clement, the disciple and coadjutor of the Apostles, as he is stiled by S. Paul to the Philippians (iv. 3.), was the third bishop of Rome; if not, the immediate successor of S. Peter. The only work, which remains, that is certainly genuine, is an epistle to the Corinthians, written in Greek, in which he exhorts them to preserve the unity of the spirit in the bond of peace. It was always ranked next to the apostolic writings, and read after them in many churches. S. Clement died, or suffered martyrdom, at the close of the first century; and his testimony ought to have preceded that of S. Ignatius, yet the latter had been sitting full twenty years on the chair of Antioch, when S. Clement was placed on that of Rome.

§ He was a native of Palestine, and belonged to the church

of himself, that, as he went to Rome, he visited many bishops, and heard from all, one and the same doctrine *. They called the church (he says) a virgin, because as yet she had not been corrupted by vain opinions—From the heretics, who then rose, came false Christs, false prophets, and false apostles; and these, introducing counterfeit doctrine against God and against his Christ, severed the unity of the church †."—*Apud Euseb. Hist. Eccl. L.* iv. *c.* xxii. *p.* 181. *Edit. Cantabrigiæ*, 1720.

S. Irenæus, L. C. The Church, extended to the boundaries of the earth, received her faith from the apostles, and their disciples.—Having received it, she carefully retains it, as if dwelling in one house, as possessing one soul, and one heart: the same faith she delivers and teaches, with one accord, and as if gifted with one tongue ‡: for though in the world there be various modes of speech, the tradition of doctrine is one and the same. In the churches of Germany, in those of Spain and Gaul, in those of the East, of Egypt, and of Africa, and in the middle regions, is the same belief, the same teaching. For as the world is enlightened by one sun, so does the preaching of

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of Jerusalem; though he resided near twenty years at Rome. S. Jerom says, that he lived near to the apostolic times, and compiled a history, in five books, of all that had passed from the death of our Saviour to his own days. A few fragments are preserved by Eusebius. He died about the year 180.

* την ἀυτην παρα παντων παρειληφε διδασκαλιαν—

† ἐμερισαν την ἑνωσιν της ἐκκλησιας.

‡ ὡς ἑνα οἰκον οἰκουσα ὡς μιαν ψυχην και την ἀυτην ἐχουσα καρδιαν, και συμφωνως ταυτα κηρυσσει, και διδασκει και παραδιδωσι, ὡς ἑν στομα κεκτημενη.

one faith enlighten all men, that are willing to come to the knowledge of truth. Nor, among the pastors of the church, does he that is eloquent, deliver other doctrine—for no one is above his master—nor he that is weak in speech, diminish the truth of tradition. Faith being one, cannot be affected by the powers or the want of utterance*." *Adversus Hæreses: L.* 1. *c.* ii. iii. *p.* 45, 46. *Ed. Oxon.* 1702.

"God placed in his church Apostles, prophets, doctors; and the whole operation of the spirit, of which they do not partake, who are not united to the church; but, by their own bad designs and actions, they deprive themselves of life. For where the church is, there is the spirit of God; and where this spirit is, there is the church, and all grace: the spirit is truth." *Ibid. L.* iii. *c.* xl. *p.* 266. *Vide L.* iv. *c.* 62.

About the time of S. Irenæus began the Quartodeciman dispute.—This question—which regarded the time of celebrating the festival of Easter, and which was finally decided, against the churches of Asia Minor, by the council of Nice—proved the anxious solicitude of the church to maintain unity in discipline as well as unity in faith. To depart from the Jewish practice, and to avoid some inconveniences that this practice caused, was an additional motive; but, uniformity was the leading object, and it was obtained by the decision of the synod.

Tertullian, L. C. "The Apostles, having received the promised assistance of the Holy Spirit, first preached the faith in Judea, and planted churches, whence, going into the whole world, they proclaimed the same doc-

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* This passage is preserved in Greek, and, when compared with the Latin, it causes regret, that the whole is not extant in that language.

trine to the nations, and founded churches.—Therefore, the so many and so great churches are one, from that one of the apostles, from which are all. And thus all are apostolic, while all maintain the same unity.*" *De Præscrip. c.* xx. *p.* 334.—" There is one faith to the Apostles and to us †, one God, one Christ, one hope, the same sacraments. Let me say it in one word, we are one church. Whatever belongs to any among us, is also our own‡." *De virg. veland. p.* 309.

S. Clement of Alexandria. G. C. " From what has been said, I think it manifest, that there is only one true church §, which is alone ancient, to which all the just properly belong.—This church, which is one ‖, is formed into one nature, which unity it is the endeavour of heretics to sever into many. Therefore we say, that the ancient and Catholic Church alone is one in essence, in opinion, in origin, and in excellence, one in faith ¶.—Of this church, the eminence, as well as the principle of its construction, arises from unity**; by this surpassing all

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* *Itaque tot ac tantæ ecclesiæ, una est illa ab apostolis prima, ex qua omnes. Sic omnes primæ, et omnes apostolicæ, dum unam omnes probant unitatem.*

† *Una nobis et illis fides.*

‡ *Una ecclesia sumus. Ita nostrum est, quodcunque nostrorum est.*

§ μιαν ειναι την αληθη εκκλησιαν.—

‖ εκκλησια ἡ μια—

¶ κατα επινοιαν. . . . μονην ειναι φαμεν την αρχαιαν και καθολικην εκκλησιαν, εις ενοτητα πιστεως.

** ἡ εξοχη της εκκλησιας—κατα την μοναδα εστιν.

other things, and knowing nothing like or equal to itself.—The doctrine of all the Apostles was one; as was one all that they delivered."—*Strom. L.* vii. *n.* 17. *p.* 899, 900. He elsewhere defines the church to be "a people collected into one faith * from the Jews and Gentiles."—and afterwards adds: "Thus they both arrive at the unity of faith †."—*Ibid. L.* vi. *p.* 736, 793.

Cent. III.

Origen, G. C. "As they shall not possess the kingdom of God, who have been defiled by fornication, other impurities and the worship of idols; so neither shall heretics‡."—*Hom. in ep. ad Tit. apud Pamphylum Apol. T.* 1. *p.* 481. *Edit. Genebrardi.*—"Should any one be found, not hastening, not betaking himself to the walled cities, that is, shall not have entered into the churches of God, but have remained without, he shall perish in the hands of the enemy." *Hom.* v. *in Jerem. T.* iii. *p.* 161.—*Edit. Paris* 1733.—"Let no one persuade, no one deceive himself: out of this house, that is, out of the Church, is no salvation §. He that shall go out, becomes guilty of his own death." *Hom.* iv. *in Josue. T.* ii. *p.* 404.

S. Cyprian, L. C. "The church is one‖, widely extended by its fecundity: as there are many rays of

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* εἰς την μιαν πιστιν συναγομενος λαος.

† ἀτως ἀμφω εἰς την ἑνοτητα της πιστεως καταντωσιν.

‡ *Ita et hi qui in hæresim declinaverunt.—*

§ *Extra Ecclesiam nemo salvatur.—*

‖ *Ecclesia una est.*

light, but one sun; many branches of a tree, but one root deeply fixed; many streams of water, but one source. Take a ray from the sun; the unity of light allows not division: break a branch from the tree, the branch cannot germinate: cut off the stream from its source; the stream dries up. So the church—sends forth her rays over the whole earth: yet is the light one—and its unity is undivided*." *De Unitate Ecclesiæ, p.* 108. *Ed. Oxon.* 1682.

"He that does not hold this unity of the church, can he think that he holds the faith? he that opposes and withstands the church, can he trust that he is in the church? When the blessed Paul teaches the same thing and shews the sacred character of unity, saying, (Ephes. iv. 4, 5, 6.) *one body and one spirit, &c.* which unity, it is our duty firmly to hold and to vindicate†." *Ibid.*

Whoever, separated from the church, is joined to an adultress, is cut off from the promises of the church. Who deserts the church of Christ, obtains not the rewards of Christ. He is an alien, he is profane, he is an enemy. He cannot have God for a father, who has not the church for his mother. If excluded from the ark of Noah, any one might have escaped; so may he if out of the church‡. The Lord admonishes and says: *He that is not with me is against me.* (Mat. xii. 30.) Who violates the peace of Christ and concord, is against him. The Lord says: *I and the Father are one.* (John x. 30.) And again, of the Father, Son, and Holy Ghost it is written; *And these three are one.* (1 John v. 7.) Who holds not this unity, holds not

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* *Unum lumen est, quod ubique diffunditur, nec unitas corporis separatur.*

† *Hanc Ecclesiæ unitatem qui non tenet, tenere se fidem credit? qui Ecclesiæ renititur et resistit, in Ecclesia se esse confidit?——Quam unitatem firmiter tenere, et vindicare debemus.*

‡ *Si potuit evadere quisquam qui extra arcam Noe fuit, et qui extra Ecclesiam foris fuerit, evadet.*

the law of God, nor the faith of the Father and the Son, nor the truth that is to salvation *." *Ibid. p.* 109.

Having, after this, shewn, that by the seamless garment of Christ, was represented the unity of the church, S. Cyprian adds: "Who is so wicked and perfidious, who so transported by the rage of discord, as to think, that the unity of God, the vesture of the Lord, the church of Christ, may be severed? Christ tells us in his gospel: *There shall be one flock and one shepherd.* (John x. 16.) Does any one then imagine, that in the same place, may be many shepherds, and many flocks †? The apostle also, urging the same unity, entreats and admonishes, saying: (1 Cor. i. 10.) *Now I beseech you, brethren, by the name of the Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you.*" *Ibid. p.* 110.

"God is one, and Christ is one, and his Church is one, and faith is one, and his people, connected by one solid bond, is one. Unity cannot be severed ‡; nor the one body, by laceration, be divided. Whatever is separated from the stock, cannot live; cannot breathe apart; it loses the substance of life." *Ibid. p.* 119.

S. Dionysius of Alexandria,§ *G. C.* Writing to Novatian, the schismatic, he says: "You

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* *Hanc unitatem qui non tenet, Dei legem non tenet; veritatem non tenet ad salutem.*

† *Et esse posse uno in loco aliquis existimat aut multos pastores, aut plures greges?*

‡ *Et una ecclesia ejus et fides una, et plebs in solidam corporis unitatem copulata. Scindi unitas non potest.* The whole treatise might be cited, which, in every line, expresses a horror of schism, and a love of unity and concord.

§ He was catechist of the same church of Alexandria, as

ought rather to have suffered all things, than have raised a schism in the church. To die in defence of its unity would be as glorious, as laying down one's life rather than sacrifice to idols; and, in my opinion, more glorious;* because here the safety of the whole church is consulted.—If you bring your brethren to union, this will overbalance your fault, which will be forgotten, and you will receive commendation. If you cannot gain others, at least save your own soul." *Apud. Euseb. Hist. Eccl. L.* vi. *c.* 45. *p.* 318. *Cantabrigiæ* 1720.

Cent. IV.

Lactantius, L. C. "The Catholic Church alone retains the true worship. *(See the passage at p. 17.)*

S. Alexander, Patriarch of Alexandria,† *G. C.* He writes to his "fellow-ministers of the Catholic Church:"—"As the body of the Catholic

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S. Clement had been, and succeeded to the see about 247. He is spoken of by the early ecclesiastical writers, as highly illustrious for his learning, and the zeal with which he defended the Catholic cause. Of his works, however, which were numerous, enough only remains, chiefly in fragments, to make us regret their loss. He died about the year 264.

* ἐδει παν ὁτιεν παθειν, ὑπερ τε μη διακοψαι την ἐκκλησιαν τε θεε. και ἡν ἐκ ἀδοξοτερα της ἐνεκεν τε μη σχισαι μαντυρια, κατ'ἐμε δε και μειζων.

† He succeeded Achillas in 321, if not in 315. He vigorously opposed the heresy of Arius from its birth, and excommunicated its author, and his abettors. He assisted at the council of Nice in 325, and died in the same year.

Church is one*, and the Scriptures command, that we maintain the bond of peace and concord, it is proper, that, in regard to all things that are done among us, we should condole, or rejoice with one another." *Apud Socrat. L.* 1. *c.* vi. *p.* 10. *Edit. Cantab.* 1720. Speaking of the Arians, he says: "That seamless garment, which the murderers of Christ would not divide, these men have dared to rip asunder.†" *Apud. Theodoret. L.* 1. *c.* iv. *p.* 9. *Edit. Cantab.* 1720.

Council of Nice,‡ G. C. "But as to those persons who—are found not to have declined to any schism, and to have kept themselves uncontaminated within the Catholic and Apostolic Church, they have a right to ordain," &c. *Gen. Conc. T.* ii. *p.* 250. *Edit. Paris,* 1671.

Constantine the Great, who himself had called the bishops together at Nice in Bithynia, in a letter to the bishops who were not present at the council, says: "What I chiefly proposed to myself was, that one belief, sincere affection, and uniformity of worship towards the Almighty Being should be maintained." *Ibid. p.* 263. —In another letter to the church of Alexandria, where Arius§ had first broached his new doctrines, the same emperor attests, that more than three hundred bishops, who were remarkable for their modesty and learning, pro-

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* ἑνος σωματος οντος της καθολικης ἐκκλησιας.

† τον ἀρρηκτον χιτωνα σχισαι ἐτολμησαν.

‡ Held in 325, to declare the faith of the church, in opposition to the errors of Arius. About 318 bishops assisted at it, besides priests and deacons.

§ A priest of Alexandria, whose followers were called Arians.

claimed, at Nice, with one voice, one and the same faith *; and that Arius alone was found to dissent from it." *Ibid. p.* 62. And yet in a letter to Constantine, this heretic professes his belief, "in the one Catholic Church of God, reaching from one extremity of the earth to the other." *Ibid. p.* 464.

Eusebius, G. C. Speaking of the deaths of the martyrs of Lyons, he says: "Having loved peace, and recommended the same to us, they went to God in peace, leaving behind them, not grief to their mother, not discord to their brethren, but joy, and peace, and concord, and charity to all." *Hist. Eccl. L.* v. *c.* 11. *p.* 212. *Edit. Cantab.* 1720.—"Then are his garments divided, and lots cast for his coat, when each one corrupts and tears the beauty of his word, that is, the expressions of the Holy Scriptures, and entertains such opinions as are usually advanced by heretics." *Demon. Evang. L.* x. *p.* 506. *Paris.* 1628.

S. Athanasius, G. C. "The Gentiles, who disagree among themselves, are deprived of the true doctrine. But the saints, and they, who are the preachers of truth, are unanimous. They lived, indeed, at different times; but the object of all was the same; for they were the prophets of the one God, and they announced, with one consent †, the same word of truth." *Ep. de Decret Nicæn. T.* 1. *p.* 211.

S. Hilary, L. C. "Though the church of the world be one; yet each city has its church. It is one in

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* μιαν και την αὐτην πιστιν.

† τον αὐτον συμφωνως ἐναγγελιζομενοι—

all*; for though there are many, it is one in many." *Comment. in Psal.* xiv. *p.* 62. "Since the church founded by Christ, and strengthened by the Apostles, is one†, from which error has madly cut itself off; and it cannot be denied, that the separation has arisen from a sinister understanding, while, what is read, is made subservient to the apprehension, and not this to the words: still a general opposition every where prevails. Wherefore, all heretics advance against the church; but while they oppose each other, their gain is nothing. It is the Church that triumphs over all—their mutual opposition strengthens our faith.‡" *De Trin. L.* vii. *p.* 917.—"As their mind and heart were one, I ask, did this arise from unity of belief? Truly. Again I ask; is faith necessarily one? It is§; the Apostle teaching, (Ephes. iv.) *one faith, one Lord, one baptism, one hope, and one God.*" *Ibid. L.* viii. *p.* 951.

Lucifer, bishop of Cagliari,*‖ *L. C. He states that Arius and other heretics, who had preceded him, were cut off from the church, "because they left the faith, which the patriarchs, prophets, apostles, and martyrs had maintained;" and then adds: "How can we Christians acquiesce with you, and desert what the apostles delivered?"—Again afterwards: "From you, not believing,

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* *Una in omnibus est.*

† *Cum ecclesia una omnium sit.*

‡ *Fidem nostram, dum sibi adversantur, affirmant.*

§ *Utrum fides una, anne altera sit? Una certe.*

‖ He flourished about the middle of the fourth century, and was one of the most zealous defenders of S. Athanasius. He died in 371.

as the people of God believe; not teaching, as the apostles of Christ taught; not submitting to the sound words of the Lord, we have judged it proper to separate ourselves." Throughout the whole book he inveighs, with great vehemence, against heresy. *Ad Constantium Imp. L. un. Bibl. PP. T.* iv. *p.* 222, 224, 225.

S. Basil, G. C. "We, indeed, ourselves are of little value; but, by the grace of God, we remain ever the same, unaffected by the common changes of things. Our belief is not one at Seleucia, and another at Constantinople; one at Lampsacus, and another at Rome; and so different from what it was in former times, but always one and the same*." *Ep.* 251. *ad Evæsinos. T.* iii. *p.* 386. *Edit. Bened. Parisiis*, 1721.—"As many as hope in Christ, are one people, and they, who are of Christ, form one church†, though it be named in many places." *Ep.* 161. *ad Amphil. T.* iii. *p.* 252.—"It is more just to judge of our concerns, not from this or that man, who walk not in truth; but from the number of bishops, who, in all regions, are united to us. Let the cities of Asia—the sound part of Egypt, and of Syria, be interrogated. These by letter communicate with us, and we with them. From these you may learn, that we are all unanimous; all think the same thing‡. Wherefore, he, who declines our communion, may be considered by you, as separated from the universal church.—It is better we should lose our lives, and that the churches should remain unanimous§, than that, on account of our childish feuds,

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* ἀλλα μια και ἡ αὐτη ἀει.

† εἰς λαος. . . . και μια ἐκκλησια.

‡ ὁτι συμψυχοι παντες ἐσμεν, το ἐν φρονεντες.

§ τας δε ἐκκλησιας ὁμονοειν προς ἀλληλας.

the faithful should be so much injured."—*Ep.* 204. *ad Neocæs. T.* iii. *p.* 307.

S. Cyril of Jerusalem, G. C. "Uphold the faith, and that faith alone, which is now delivered to thee by the church *, confirmed, as it is, by all the Scriptures." *Cat.* v. *n.* 7. *p.* 75. "We declare the ways of error, that we may proceed on one royal road †." *Cat* xvi. *n* 3. *p.* 226. "As far as our time of instruction would allow, we have spoken to you of that holy and apostolic faith, which was delivered to you." *Cat.* xviii. *n.* 14. *p.* 274.

S. Ephrem of Edessa. G. C. "Blessed is the man, who has chosen the Catholic Church.—They shall be deemed deserving of punishment, who think of sowing the seeds of separation in the breasts of men.—Quit not then this Catholic faith, nor fall from it, should any question or schism arise.‡" *In Testam. T.* iii. *p.* 296. *Edit. Vossii.* —"The assembly of the good detests those appellations, which are derived from men: wherefore the Sabellians and Arians, and other sectaries, displeased with the names which their respective authors have given to them, craftily aim to decorate themselves with the name of our church, and to please her. They are aware, who they are whom she

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* μονην την ὑπο της ἐκκλησιας παραδιδομενην.

† ἱνα μιαν ὁδον βασιλικην ὁδευωσμεν.

‡ της καθολκ μη ἐκστητε πιστεως—μηδε παραρρυητε ἀπ'ἀυτης ἐν τινι δισταγμῳ.—Edit. Oxford, 1709. p. 373, 374. I quote the the Greek translation of S. Ephrem, because it was made during his life, and is probably that, which S. Jerom says, was publicly read in churches; and therefore may be deemed of almost equal authority with the original.

loves, and that she rests wholly on Christ.—Have they not read, how the Apostle blamed those, who said they were the followers of Paul, or of Apollos, or of Cephas? But a more bitter cause of grief has assailed us, since some of our own standing have given their names to their followers.—Blessed be that name wherein we were called. Consider, therefore, on which side is the doctrine of the Apostles. They gave no names; and where it is done, there is a departure from their rule. On the other hand, we declare, that, truth will be found with those, who are known by the name of Christ alone." *Serm.* xxiv. *Adv. Hæres. p.* 493. *T.* iv. *Edit. Quirini.*

S. Pacianus, L. C.* "*The Church is the body of Christ*, (Col. i. 24.) the body, not a member. The body from many parts, and many members, formed into one, as the Apostle says (1 Cor. 12, 14.) *for the body is not one member, but many.* The Church, therefore, is the complete body, the entire body, now diffused through the whole world. As a city, I say, whose parts are united into one; not, as you Novatians are, a small, but insolent portion, a collection of mushrooms, disjoined from the body.—The church is without spot, or wrinkle, that is, not deformed by heresies. It is the heretic that cuts, and disfigures, and rumples the garment of Christ, that is, his church.†" *Ep.* iii. *ad. Sympron. Bibl. Max. Patrum, T.* iv. *p.* 310. *Lugduni*, 1677.

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* He was bishop of Barcelona in Spain, and died about the year 380, leaving some tracts, principally against the Novatian heretics, who denied to the church the power of forgiving sins, and of receiving sinners, who had fallen during persecution, however penitent they might be. S. Jerom says of him, that he was famous for the purity of his manners, and the eloquence of his discourses.

† *Hæreses non habens. Hæreticus vestem Domini, Ecclesiam Christi, scindit, intercipit, vitiat, irrugat.*

Council of Constantinople, G. C. In this century, in the year 381, was celebrated at Constantinople, the second general council, the object of which meeting was, to confirm what had previously been done at Nice, in 325, and to condemn the error of Macedonius, who had denied the divinity of the Holy Ghost. To the creed of Nice they added some clauses, among which is that: "And *one* holy Catholic and Apostolic church." This was the declared faith of the 150 bishops there assembled; and though they were all of the Greek church, yet was their creed received in the west; and it continues, to this day, to be recited in all churches, under the name of the Nicene creed. The fathers, in giving an account of their proceedings to the western church, conclude in these words: "The doctrine of faith being thus established by common consent, and Christian charity ruling within us, let us hence cease to say, what was censured by the Apostle (1. Cor. i. 12.): *I am of Paul, and I am of Apollos, and I of Cephas;* and having shewn, that we are all of Christ, who in us is not divided, we shall preserve inviolate, by the grace of God, the body of the church*, and stand with confidence before the tribunal of the Lord." *Ep. ad Damasum. Conc. Gen. T. 2. p. 965. Ed. Lutetiæ Parisiorum* 1671.

S. Optatus of Milevis,† *L. C.* "The church is one,‡" he says to Parmenianus, the schismatical

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* ἀσκιστον το σωμα της ἐκκλησιας τηρησομεν.

† Milevis was a city of Africa, of which S. Optatus was bishop, about the middle of the fourth century. The work I quote was written against the Donatists, in 7 books, addressed to Parmenianus, a bishop of that sect. It abounds with innumerable passages in favour of the unity and other marks of the true church.

‡ *Ecclesia una est.*

bishop, to whom he writes, "which Jesus Christ calls his dove, his spouse; and this one church cannot be among all heretics and schismatics.* It must then be in one place; and this, you pretend, is, where you would have it to be, that is, in one corner of Africa; not with us, who occupy the remaining portion; nor, if we pass over all the regions of the earth, can the church, it seems, be found, but where you are. Then, where is the propriety of the word *Catholic*, which has been given to the Church? And if it must be confined to your narrow limits; if you exclude all nations from it; where is the truth of the promise made to Christ in the psalm: (Ps. ii.) *I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession?* Allow the Son to enjoy his inheritance: allow the Father to fulfil his promise.—Why will you put boundaries; lay down limits?—You cannot deny, that S. Peter, the chief of the apostles, established an episcopal chair at Rome: this chair was one, that all others might preserve unity, by the union which they had with it: so, that whoever set up a chair against it, should be a schismatic, and an offender.† It was in this one chair, which is the first mark of the church, that S. Peter sat." *De Schism. Donat. L.* ii. *p.* 25, 26, 27. *Edit. Paris.* 1700.

S. Ambrose,‡ *L. C.* Commenting on the words

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* *Apud omnes hæreticos et schismaticos esse non potest.*

† *Ut jam schismaticus, et peccator esset, qui contra singularem cathedram alteram collocaret.*

‡ He died in the year 396, having held the see of Milan twenty years, with great profit to the church; edified by his exalted virtues the western provinces, and instructed them by his writings. These are numerous, comprising, *Commentaries*, on many parts of Scripture, and moral Treatises.

of the Apostle to the Ephesians, c. iv. v. 4. *One body and one spirit, as you are called in one hope of your calling*, he says: "To promote peace and concord, Paul added this; that, as the church is one body, so the people should cultivate union; for the object of our belief is one: *One Lord, one faith, one baptism, one God and father of all.* Again he commends unity, that, as we are called to unity, we should dissent in nothing.* For if there be one Lord, that is, one Christ; one faith, and one baptism, one God and father of all—the mind also should be one, and the heart of the people one †, since all the things that he enumerates, are instances of unity; for they agree in all things." *Com. in c.* iv. *ep. ad Ephes.*‡ *T.* iii. *p.* 503. *Edit. Paris.* 1614.

In a discourse on the death of his brother Satyrus, having related his escape from a storm, and the anxious desire he felt to return solemn thanks to God, S. Ambrose adds: "When he got to land, he sent for the bishop of the place; but aware, that true faith alone was acceptable to heaven, he enquired of him, was he in communion with the Catholic bishops, that is, with the Roman bishop?§ for the country, he knew, was infected with schism. The bishop, at the time, had withdrawn himself from our communion, and though he was in banishment for his faith, yet in schism there could be no true faith.‖ He

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* *Unitatem commendat, ut in nullo dissentiamus.*

† *Unus debet esse et animus et cor populi.*

‡ This commentary on the epistles of S. Paul, though published among the works of S. Ambrose, is generally believed not to have been written by him, but by his contemporary Hilarius, a Roman deacon.

§ *Utrumnam cum Episcopis Catholicis, hoc est cum Romana ecclesia conveniret.*

‖ *Non putavit fidem esse in schismate.*

had faith towards God, but not towards the Church, whose members he permitted to be torn asunder. For since Christ died for the church and the church is the body of Christ, they, by whom his passion is made void, and his body is torn asunder, cannot hold his faith. How desirous soever, therefore, my brother might be to express publicly his gratitude, he chose to defer it; because he knew, that true faith was necessary for its due accomplishment."—*De Obitu fratris Satyri: T.* iv. *p.* 316.—I have mentioned this fact, because it shews, more than any reasoning on the subject of union could do, how great was the horror then entertained of schism, or of departing from the faith of the church.

S. Epiphanius, G. C. "For the church, taking her origin from one faith, and established by the Divine Spirit, is the only child of her mother.* They that have come out after her, or even before her, are called harlots: which, though they be not quite cut off from her inheritance, yet they have no dowry from Christ; no influence from the Holy Ghost. There remains only one, namely, the holy Catholic church,† which is truly called the Christian religion.—To this church, all they, who, at any time, pleased God, have given their faith."—*In exposit. fidei. Ad calcem L. adv. Hær. T.* i. *p.* 1083.

S. Jerom, L. C. "I know, that the Church is founded upon Peter, that is, on a rock. Whoever eateth the lamb out of that house, is a profane man. Who-

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* ἐκκλησια ἐστιν ἀπο μιας πιστεως γεγενομενη. μια τῃ μονῃ και μια τῃ γεγεννηχυια.

† της μιας περιλειπομενης, τυτεστιν ἡ ἁγια Καθολικη Εκκλησια.

ever is not in the ark, shall perish by the flood*." *Ep.* lvii. *ad Dam. T.* 1. *p.* 604.—"I cease not to proclaim: he is mine, who remains united to the chair of Peter." *Ibid. Ep.* lviii. *p.* 608.—"The assembly of the one church has but one faith, nor is she defiled by a variety of doctrines, nor rent asunder by heresies:† she remains a virgin." *Adv. Jovinian. L.* 2. *T.* 1. *p.* 536.

S. John Chrysostom, G. C. Speaking of the church, so called by S. Paul, he observes: "The Apostle calls it the Church of God, shewing that it ought to be united. For if it be of God, united it is, and is one; is one, not in Corinth only, but in all parts of the earth. The name of church is not a name of separation, but of union and concord.‡" *Hom.* 1. *in* 1. *Ep. ad Corinth. T.* x. *p.* 6. *Edit. Paris.* 1636.—"If it was not allowed (to the Corinthians) to call themselves by the names of Paul, and Apollos, and Cephas, much less can it be allowed on less occasions. If it did not become their master, and the prince of the apostles, and the instructor of so many people, to give their names to their followers, much less does it become those, who are nothing." *Ibid. Hom.* iii. *p.* 20.—"The Apostle says: *Until we all meet into the unity of faith*, that is, till we shew, that we have one belief. For that finally constitutes unity of faith, when we are all one, and we all acknowledge the same—I therefore solemnly declare, that to disunite the church, is as great a crime as

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* *Profanus est—perihit regnante diluvio.*

† *Unam habet fidem; nec constupratur dogmatum varietate; nec hæresibus scinditur.*

‡ ἡνωται, και μια ἐστιν, ὐκ ἐν Κορινθῳ μονοῖ, ἀλλα και ἐν πασῃ τῃ οἰκουμενῃ. το γαρ της ἐκκλησιας ὀνομα, ὐ χωρισμυ, ἀλλα ἑνωσεως και συμφωνιας ἐστιν ὀνομα.

heresy.*—The church is our paternal dwelling. It is one body, and one spirit." *Hom.* xi. *in c.* 4. *ad Eph.* *T.* x. *p.* 957, 962, 963.

Cent. V.

S. Augustin, L. C. No one has written so much as this learned Father, in support of the Unity of the Church, particularly in his works against the Donatists. They had separated themselves, under weak pretences, from the general communion, and continued to disturb the peace of the faithful; insolently maintaining, that, by opposing them, all the churches of the earth had fallen into error, and that the true faith was now only among the followers of Donatus; cooped up as they were in a corner of Africa. This schism, as we have seen, was combated by S. Optatus of Milevis; and S. Augustin now opposed their vain pretensions with fresh powers of argument; shewing, that, agreeably to the predictions of the ancient prophets, and the positive declarations of Christ, his church must ever be an extended society; composed indeed of good and bad livers, but united in the bonds of one faith and one communion; that to this church had always been given the name of *Catholic*, which could not, in any sense, be applied to the Donatists; and, that, under any pretence, to separate from that church, must be deemed the crime of schism. He introduces the church thus addressing them: "My children, why do you complain of your mother? I wish to hear, why you have deserted me? You

* τὸ εἰς αἵρεσιν ἐμπεσειν τὸ την ἐκκλησιαν σχισαι ἐκ ἐλαττον ἐστι κακον.

accuse your brethren, and I am lacerated by you. When the gentiles persecuted me, I suffered much. Many left me; but they left me through fear. You no one forced thus to rebel against me. You say, that you are with me; but you know, that it is false. I am called *Catholic*; you are with Donatus.*" *Contra part. Donati T.* vii. *p.* 5. *Ed. Paris. an.* 1614.

"If it be asked, who possess the virtue of the love of God, it will be found, that they only have it who adhere to unity. As we are seeking the church of Christ, let us listen to him, who redeemed her with his blood, and who said to the apostles, (Acts i. 8.) *you shall be witnesses to me in Jerusalem, and in all Judæa, and Samaria, and even to the uttermost part of the earth.* He that does not communicate with this church, thus diffused, communicates not with him, whose words have been recited.† And where can be greater folly, than to partake of the sacraments of the Lord, and despise his words? These will say: In thy name we have eaten and drunk: and they will hear the reply: *I know you not.* In the sacrament they eat and drink the body and blood of the Lord; and they hold not with his members, spread, as the gospel promises, throughout the world." *Contra ep. Petilian. L.* ii. *c.* 55. *Ibid. p.* 109.—"The question between us and the Donatists is, where the church of God is: with us, or with them? This church is one, denominated by our ancestors *Catholic* ‡, to denote, by the very name, that it is every where diffused. The Greek word signifies this. This church is the body of Christ, as the Apostle says, (Co-

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* *Dicitis mecum vos esse, sed falsum videtis esse. Ego Catholica dicor, et vos de Donati parte.*

† *Huic ecclesiæ quisquis non communicat, cui non communicet vides.*

‡ *Quæ utique una est, quam majores nostri catholicam nominarunt.*

loss. 1.) whence it is manifest, that he cannot obtain Christian salvation *, who is not among the members of Christ. But these members are associated by the charity of unity, and by the same cohere to the head, which head is Christ." *Contra ep. Petilian. c. 2. Ibid. p.* 141.—He proceeds to shew, at great length, from all the Scriptures, new and old, that the church of all nations, that is, the Catholic Church, one in faith, wherever it was preached, could alone be the church of Christ; and that the pretended church of Donatus, separated from the body, and separated from the head, was schismatical, and in which there was no salvation.

Theodoret,† *G. C.* "The church, through the whole extent of the earth, is one; wherefore we pray, for *the holy and only catholic, and apostolic church.*‡ In the islands, and on the continent, are churches innumerable; but they all constitute one body, united in the profession

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* *Christianam salutem habere non posse.*

† He is best known as the author of the, *Ecclesiastical History*, which begins, where Eusebius ends, in 322, and comes down to 428. Theodoret was bishop of Cyrus, a city of Syria; was connected with many of the great men of the age, and with them was involved in various controversies. He found time, however, for study; for few men have written more, and this with so extensive a knowledge of all the subjects which he treats, scriptural, moral and historical; that it has been said of him, he equally deserved the praise of an able interpreter of Scripture, a profound divine, an acute controvertist, a learned apologist, and an accurate and elegant historian. He died in an advanced age, about the year 457, if not much later.

‡ ὑπερ ἁγιας και μονης καθολικης και ἀποστολικης ἐκκλησιας.

of the same belief.*" *Interp. in Psal.* 47. *T.* 1. *p.* 580.—*To the church of God, that is at Corinth, &c.* (1. Cor. 1.) What the Apostle here mentions, are the remedies of the evil; they serve to unite what was divided. He calls them *one church*, and *the church of God*, and adds, *in Christ Jesus*. He likewise calls them *elect*, and *saints*, and he joins them to those, who had believed in every place; teaching, that not they only should think alike, but all who had received the doctrine of salvation, being one body in Jesus Christ." *In* 1 *ep. ad Cor. c.* 1. *T.* iii. *p.* 121.

S. Cyril of Alexandria, G. C. "This is the faith of the Catholic and Apostolic Church, to which all bishops of the eastern and western world give their assent." *Ep. ad Nest. Conc. Gen. T.* iii. *p.* 413.

Sixtus III.† *L. C.* "Wherefore, since faith, as the apostle says, is one, let us believe what is taught; let us say what should be believed. There is no further room for novelty; because nothing must be added to antiquity.‡ The pure and plain belief of our ancestors must be troubled by no base admixture." *Ep. ad Joan. Antioch. Conc. Gen. T.* iii. *p.* 1262.

S. Leo,§ *L. C.* "Entire faith, true faith is a

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* εἰς μιαν κοινη πασαι τελεσι τη συμφωνια των ἀληθων ἡνωμεναι δογματων.

† He succeeded S. Celestin I. in the chair of S. Peter, in 432, and died in 439, or 440.

‡ *Nihil ultra liceat novitati, quia nihil adjici convenit vetustati.*

§ His exalted qualities and signal government of the church; acquired for him the appellation of, *Great*; while the works which

great defence, in which nothing can be added, nothing taken away; for unless faith be one, it is not faith*; the Apostle declaring, *One Lord, one faith, one baptism,* (Ephes. iv. 5.) To this unity, my brethren, adhere with unshaken minds.†" *Serm.* iv. *in Nativ. p.* 156. *Edit. Quesnel. Paris.* 1675.

Council of Chalcedon,‡ *G. C.* "Our Lord, and Saviour, Jesus Christ, confirming the faith of his disciples, said: *Peace I leave with you; my peace I give to you* (John xiv. 27.): that no one differ from his neighbour in religious principles,§ but that all may conspire together to announce the truth." *Act.* v. *Conc. Gen. T.* iv. *p.* 561.

The Church always visible.

The *Visibility of the Church* follows so evidently from the promises of Christ; from the commission of the Apostles to "teach all nations;" and from the essential character of a divine establishment, which all are bound to embrace; that little need be said. An *invisible Church* are words void of meaning.

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he has left, comprising many sermons and letters, prove the solidity of his judgment, the extent of his acquirements, and the firmness of his courage on many trying occasions. His style is at once elevated, and elegant. He died in 461.

* *Nisi una est, fides non est.*

† *Huic unitati incorcussis mentibus inhærete.*

‡ This was the fourth general council; and was held in 451, against the Eutychians and Nestorians.

§ ὡστε μηδενα προς τον πλησιον διαφωνειν ἐν τοις δογμασι της ἐυσεβιας.

SCRIPTURE.

Isaiah* ii. 2. *And it shall come to pass, in the last days, that the mountain of the Lord, shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.*

Daniel† ii. 35. *And the stone that smote the statue, became a great mountain, and filled the whole earth.*

Michah‡ iv. 1, 2. *But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established on the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it.—And many nations shall come and say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths: for the law shall go forth from Sion and the word of the Lord from Jerusalem.*

Matth. v. 14. *You are the light of the world—a city seated on a mountain cannot be hid.*

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* The prophet Isaiah flourished more than half a century, during the reigns of Ozias, Joatham, Achaz, and Ezekiah, kings of Judah; and died about 681 years before the coming of Christ.

† The prophet Daniel began to prophesy while the Jews were captives in Babylon, 606 years before the Christian æra, and flourished for almost 70 years.

‡ The prophet Michah, or Micheas was cotemporary with Isaiah, under Joatham, Achaz and Ezekiah.

FATHERS.

Cent. II.

S. Irenæus, L. C. "The heretics, of whom I have been speaking, came long after those bishops, to whom the apostles committed the care of their churches, and they ran into devious paths, foreign from the truth. But they, who adhered to the church, continued to profess, with all nations, the doctrine, which the Apostles had delivered, with one and the same faith, believing in one God, Father, Son, and Holy Ghost; meditating on the same precepts; upholding the same ordinances, expecting the coming of the Lord, and the salvation of men. The teaching of the church is true and stable, shewing to all men the same one path of salvation; for to her has been committed the light and the wisdom of God. As the wise man says: (Prov. c. 1.) *she uttereth her voice in the streets; she crieth on the highest walls; she speaketh without ceasing in the city gates.* Every where the church proclaims the truth; she is the candlestick with the seven lamps; (Exod. xxv.) bearing the light of Christ.*" *Adv. Hæreses, L.* v. *c.* 20. *p.* 430.

Cent. III.

S. Cyprian, L. C. "The church, imbrued with

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* *Ubique ecclesia prædicat veritatem: hæc est* ἑπταμυκος, *lucerna, Christi bajulans lumen.*

the light of the Lord, sends forth her rays over the whole earth; yet is the light one, every where diffused, and its unity undivided: she extends her branches, by the power of her fecundity, into all regions, and her streams are as widely spread: yet the head is one, and the spring is one." *De Unit. Eccl. p.* 108.

Cent. IV.

S. Hilary, L. C. "The light or lamp of Christ is not to be hidden under a bushel, nor concealed by any covering of the synagogue: but hung, as it were, on the wood of the passion, it will give light for ever to those that dwell in the church.* The apostles shone with a like splendour, in order, that, by the admiration of their work, praise might be given to God." *Com. in Mat. c.* iv. *p.* 624.

S. John Chrysostom, G. C. "Sooner shall the sun be extinguished, than the church be obscured.†" *Hom.* iv. *in c.* 6. *Isaiæ. T.* iii. *p.* 753.

Cent. V.

S. Augustin, L. C. "Good men (still addressing the Donatists) are every where spread in that city, which cannot be hid, because it is seated on a mountain; I mean that mountain, whence, as Daniel says, this stone was cut without hands, that filled the whole earth. Through

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* *Lumen æternum est in Ecclesia habitantibus præbitura.*

† ἐυκολωτερον τον ἡλιον σβεσθηναι ἡ την ἐκκλησιαν ἀφανισθηναι.

all that city, boundless in its extent, the good mourn on account of the iniquities that are in the midst of them. But, for the preservation of unity, there is no security, only from the promises of Christ to his church, which, placed on a mountain, cannot be hidden: therefore, it is necessary, that this church should be visible to all the parts of the world.*" *Contra. ep. Parmen. L.* iii. *c.* v. *T.* vii. *p.* 30. 31. "When the Holy Spirit came down on the disciples, it denoted, that all nations should believe, and that the gospel should be preached in all tongues, which the psalmist had, long before, predicted, saying (Ps. 18.): *there is no speech nor language where their voice is not heard.* And because it signified that the gospel should be everywhere sounded, therefore was it added: *their sound hath gone forth into all the earth, and their words unto the ends of the earth.* (Ibid.) Hence it is plain, that the true church can be hidden from none†. And the gospel itself says: (Mat. v. 14,) *A city seated on a mountain cannot be hid.*" *Contra ep. Petil. L.* ii. *c.* xxxii. *T.* vii. *p.* 102.—"I understand, indeed, very little of the Greek language; but I can safely say, that the word *Catholic*, derived from it, signifies *universal*, agreeably to what our Saviour said: *you shall be witnesses to me in Jerusalem, and in all Judæa, and Samaria, and even to the uttermost parts of the earth.* (Acts i. 8.) Hence is this church Catholic. But, you Donatists, with your eyes shut, run so blindly against the mountain, which, as the prophet Daniel says, hath filled the whole earth, as to assert, that we are a party; that we belong not to the whole; while our communion is diffused through all nations." *Ibid. c.* xxxviii. *p.* 105.—"May God withdraw thee from the side of Donatus,

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* *Ideo necesse est, ut omnibus terrarum partibus nota sit.*

† *Hinc fit, ut Ecclesia vera neminem lateat.*

and recall thee to the church. You are not on the mountains of Sion, because you are not in the city seated on a mountain, which has this sure mark, that it cannot be hidden. It is therefore known to all nations :* the party of Donatus is unknown to many ; wherefore it is not that city." *Ibid. L.* ii. c. civ. *p.* 123.

The Church cannot fail.

If the church, as we have now seen, be always *visible*, it is plain, that it cannot *fail ;* for if it failed, it would cease to be visible, as it would cease to be.

SCRIPTURE.

Mat. xvi. 18. *And I say to thee, Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.* Ibid. xxviii. 18, 19, 20. *And Jesus coming spoke to them, saying: all power is given to me in heaven and in earth. Go ye therefore, and teach all nations ; baptising them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things, whatsoever I have commanded you. And behold, I am with you all days, even to the consummation of the world.*

John xiv. 16, 26. *And I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever ; the spirit of truth.—But the Paraclete, the Holy Ghost, whom the Father will send in my name, he*

* *Abscondi non potest. Nota est ergo omnibus gentibus.*

will teach you all things, and bring all things to your minds, whatsoever I shall have said to you. Ibid. xvi. 13. *But when he, the spirit of truth is come, he will teach you all truth. For he shall not speak of himself: but what things soever he shall hear, he shall speak; and the things that are to come, he shall shew you.*

1 Tim. iii. 14, 15. *These things I write to thee, hoping that I shall come to thee shortly.—But if I tarry long, that thou mayest know, how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.*

FATHERS.

Cent. II.

S. Irenæus, L. C. "Things being thus made plain," &c. *See the quotation p.* 12. "The church, receiving her doctrine from Christ and his apostles, and alone preserving it through all regions, delivered it down to her children. Hence it becomes our duty, to afford every assistance against the assaults of heretics; to withdraw those that are in error, and to strengthen the weak; in order, that they hold fast the faith, which they received from that church, which has preserved it inviolate." *Adv. Hær. Præf. Lib.* v. *p.* 392.

Cent. III.

S. Cyprian, L. C. "Christ addresses Peter (Mat. 16. 18.) *I say to thee, that thou art Peter, and*

upon this rock I will build my church, and the gates of hell shall not prevail against it. He that does not hold this unity of the church, can he think that he holds the faith? He that opposes and withstands the church, can he trust that he is in the church?" *De Unit. Eccles. p.* 106, 108.—" Let no one imagine, that the good can depart from the church. The wind blows not away the corn; the storm overturns not the tree, that is fixed by a firm root. Light straws are dispersed by the tempest; weak trees give way, and fall. Such men as these are severely censured by the Apostle John: (1 John ii. 19.) *They went out from us, but they were not of us. For if they had been of us, they would no doubt have remained with us.* Hence heresies often are, and often have been, while the perverse mind has no peace, and discord rejects unity." *Ibid. p.* 111.—" Then what peace can these men promise to themselves? What sacrifices do they pretend to offer? Do they fancy, when they are assembled, that Christ is with them, while they are not in his church? They may offer up their lives, confessing Christ: but he cannot be a martyr, who has deserted the church; he cannot arrive at the kingdom, who quits her, that is to reign. Christ gave us his peace: he commanded us to be of one mind, and to preserve inviolate the bonds of charity; and shall he be a martyr, that violates fraternal charity? *Ibid. p.* 115.—" The faith and constancy of the Apostles failed not, because Judas fell: so, at this time, because the faith of some has given way, the character of those that stand is not injured. The greater part remains firm. They forfeit not the peace of the church, and even render their own faith the more conspicuous, because they have escaped the contagion." *Ibid. p.* 118.

Cent. IV.

S. Alexander of Alexandria. G. C. "We confess one, and only one catholic, and apostolic church,

never to be overcome,* though the whole world assail it. She surmounts all the attacks of heretics.—This we teach; this we publicly declare. These are the doctrines of the apostolic church, in defence of which we willingly die." *Ep. apud. Theodoret. Hist. Eccl. L.* 1. c. iv. *p.* 19.

Eusebius, G. C. "The Lord foretold not only that his doctrine should be preached, wherever man was, but that his church should be overcome by no assaults.†—The event has proved the truth of this prediction, silencing the tongues of insolent scoffers. The fame of the gospel has reached to every country, which the sun illumines: it is familiar with all people; while its preaching, by a method agreeing with its words, is daily more widely diffused." *Præp. Evang. L.* 1. c. iii. *p.* 7. *Edit. Paris.* 1628.

S. Athanasius, G. C. "The Church is invincible; though the gates of hell, and all the powers conspire against it‡" *Orat. quod unus sit Christus. T.* ii. *p.* 51.

S. Hilary, L. C. "This is the characteristic of the church; then to conquer, when she is injured; to be understood, when she is accused; when she is deserted, then to prevail.§" *De Trin. L.* vii. *p.* 917.

S. Optatus of Milevis, L. C. This saint,

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* μιαν και μονην καθολικην την ἀποστολικην ἐκκλησιαν ἀκαθαιρετον μεν αει.

† ἀηττητον και ἀκαταμαχητον ἐσεσθαι.

‡ ἡ ἐκκλησια ἀηττητος, καν ὁ ἀδης ἀυτος κινηθη.

§ *Ut tunc vincat cum læditur; tunc intelligatur cum arguitur; tunc obtineat cum deseritur.*

whom I have quoted to prove the unity of the church, in his seven books against the Donatists, labours to shew, that their schism was highly criminal, in having separated from the Catholic church, to which the promises of Christ evidently applied, as having been founded by the apostles, teaching the doctrine which they had delivered, and exhibiting all the marks of a divine origin. It is unnecessary to offer extracts.

S. Cyril of Jerusalem, G. C. "When the Jews, owing to their treatment of Jesus Christ, had forfeited the favour of Heaven, he established our holy Christian church, of which he said to Peter: *Thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it.* (Matt. xvi. 18.) Of the two churches David prophesied: of that, which was to be cut down, saying; *I have hated the assembly of evil doers,* (Psal. xxv.): but of the second he adds: *I have loved the beauty of thy house, O Lord;* and again; *In the assembly will I bless thee.* (Ibid.) For that in Judea being cast off, the churches of Christ were extended through all the earth,* of which the prophet again says: *Sing to the Lord a new song; let his praise be in the assembly of the saints.* (Psal. cxlix.) And of this second Catholic church, S. Paul writes to Timothy: *That thou mayest know, how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.* (1 Tim. iii. 15)" *Catech.* xviii. *n.* 11. *p.* 270. *Ed. Oxon.* 1703.

S. Epiphanius, G. C. "Truly all heresies are

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* κατα πασης της οικεμενης αι τε χριστε πληθυνεσιν εκκλησιαι.

the gates of hell,* which cannot prevail against the rock." *In Ancorat. T.* ii. *p.* 13.

S. Ambrose, L. C. "Though the church be often agitated by storms, it can never suffer shipwreck.†" *Lib. de Salomone. c.* iv. *T.* ii. *p.* 1093.

S. Jerom, L. C. "Hence we plainly understand, that the church may be assailed to the end of the world, but not be overturned; may be tried, but not conquered;‡ and this, because the Almighty, the Lord of this church has so promised, whose promise is a law." *In c.* ix. *Amos. T.* iii. *p.* 208.

S. John Chrysostom, G. C. "If you wage war against man, you may conquer, or be overcome: no force shall overcome the church.§ The church is much stronger than the earth; even stronger than heaven; for *heaven and earth shall pass away.* (Luke xxi. 33.) What words are these: *The gates of hell shall not prevail against her?* (Matt. xvi. 18.) But if you doubt the word; give credit to the things themselves, to facts. How many tyrants have assailed the church of God? How many torments; what persecutions, what fires? They could effect nothing." *Homil. de expulsione sua. T.* iv. *p.* 843.—"*On this rock I will build my church* (Matt. xvi. 18.) Consider what this means, and you will discover its evident truth: for it is not alone wonderful, that Christ built his church

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* πυλαι ἀδὸυ ἀληθως πασαι αἱ αἱρεσεις.

† *Nunquam potest sustinere naufragium.*

‡ *Nequaquam posse subverti; tentari, non superari.*

§ ἐκκλησιαν ἐαν πολεμῃς, νικησαι σε ἀμηχανον.

in all parts of the earth, but that he rendered her invincible, and invincible against all attacks.* This is the meaning of the words, *The gates of hell shall not prevail*; that is, no dangers; not those that produce death, and lead to hell. Have you witnessed the truth of the prediction? Have you beheld the certitude and strength of the event? Have you seen the words manifested in the facts and the power, that, without arms, accomplishes all things?" *Homil. quod Christus sit Deus. T.* v. *c.* xi. *p.* 746. *See p.* 23.

Cent. V.

S. Augustin, L. C. As I remarked of S. Optatus, it is here likewise unnecessary to repeat the various arguments of S. Augustin against the Donatists, who maintained, that the universal church had failed, and that they alone were the true believers: but I will quote a few passages from his other works.

"The enemy may rage; he may assail me; he may prepare his snares; he may afflict my heart; still I will dwell in thy tabernacle for ever. The church shall not be overcome; it shall not be rooted up; nor shall it give way to any temptations:† it shall endure to the end of the world, when we shall be translated from this temporal to an eternal habitation.—If the duration of the church were of a few days, the time of temptation would soon have an end. But how then would she draw to her all the children of the earth? She must be here long; she must continue to the

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* ἀχειρωτον ειργασατο, και ἀχειρωτον ὑπο τοσωτων ἐνοχλωμενην πολεμων.

† *Non vincetur Ecclesia, non eradicabitur, nec cedet quibuslibet tentationibus.*

end." *Enarrat. in Psal.* lx. *T.* viii. *p.* 250.—"Some, who are not in the church, are heard to say: her unity is gone, the church of all nations has disappeared. What insolence! Is she no longer, because thou art not a member? She shall be, though thou be not.* This presumptuous saying, resting on no truth, upheld by no wisdom, full of vanity and rashness, the spirit of God foresaw. But the way and the truth has announced (Matt. xxviii. 20.): *Behold, I am with you all days, even to the consummation of the world.*" *Ibid. In Psal.* Ci. *p.* 469.—"Let us contemplate the things within our reach, and from these learn to praise and to love God. He has laid the foundations of the earth, the prophet says, by which I understand the church. *The earth is the Lord's, and the fulness thereof* (Psal. xxiii.): here again I see the church.—but what is the foundation on which the church is laid? The apostle says: *other foundation no man can lay, but that which is laid, which is Christ Jesus:* (1 Cor. iii. 11.) On this we are fixed; and we shall not be moved for ever. Than that foundation nothing is more firm.† Thou art weak, but thou restest on a rock; from which if thou departest not, nothing can ever shake thee. She shall not be moved;‡ for the church is foretold to be *the pillar and ground of truth.*" *Ibid. In Psal.* Ciii. *p.* 484.—"This is the holy church, the one church, the true church, the Catholic church, which, contending against all heresies, may herself be assailed, but cannot be overcome.§ All

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* *O impudentem vocem! Illa non est, quia tu in illa non es? Illa erit, et si tu non sis.*

† *Nihil firmius isto fundamento.*

‡ *Non inclinabitur in seculum seculi.*

§ *Pugnare potest, non impugnari.*

heresies have gone out from her, like useless branches cut off from the vine; she herself remaining fixed to the root, fixed to the stock, fixed in charity, and against which the gates of hell shall not prevail." *Lib.* 1. *de Symb. ad Catech. c.* 6. *T.* ix. *p.* 294.

S. Cyril of Alexandria, G. C. "The church is a fortified and safe city. For *the gates of hell shall not prevail against it,* as our Saviour promised (Matt. xvi. 18.) The church is surrounded, as with a double wall, by the guardianship of angels, and the supreme defence of God." *T.* 1. *lib.* 3. *Comment. in Esaiam Vol.* ii. *p.* 358.

S. Vincent of Lerins, L. C. "But in this Catholic church," &c. *See the extracts, p.* 26, *& seqq.*

S. Leo, L. C. "Think not that the divine protection is or can be wanting to his church.* When the filth of error is removed, the purity of faith shines forth." *Ep.* xlv. *ad Constan. p.* 517.

Succession from the Apostles.

SCRIPTURE.

Matt. xxviii. 19. 20. *Go ye therefore, and teach all nations: baptising them in the name of the Father, and of*

* *Desit, aut defutura sit divina protectio.*

the Son, and of the Holy Ghost. Teaching them to observe all things, whatsoever I have commanded you.

Acts ii. 41, 42. *There were added to them about three thousand souls; and they were persevering in the doctrine of the Apostles.*

Ephes. iv. 11, 12, 13, 14. *And he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors: For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all meet into the unity of faith. That henceforth, we be no more children, tossed to and fro, and carried about with every wind of doctrine.*

Heb. xiii. 7. 17. *Remember your prelates, who have spoken to you the word of God: whose faith follow, considering the end of their conversation.—Obey your prelates, and be subject to them. For they watch, as being to render an account of your souls.*

FATHERS.

Cent. I.

S. Clement of Rome, L. C. "Under this Clement," observes S. Irenæus, "a great dissention having arisen among the brethren at Corinth, the Roman church addressed a strong epistle to the Corinthians, inviting them to concord, renovating their faith, and declaring the delivered doctrine (or tradition) which they had recently received from the apostles." *L.* iii. *c.* iii. *p.* 202.—Of the

same Clement he had just said; and Eusebius observes the same; that, "with his own eyes he had seen the apostles; had conversed with them on the concerns of faith; and retained fresh in his memory what they had taught; having, as it were, in his sight, all their doctrine. Nor did he here stand alone; for many then were living, who had received instruction from the apostles." *Euseb. Hist. Eccl. L.* v. *c.* 6. *p.* 217.

S. Ignatius, G. C. "Avoiding heterodox opinions," &c. *See the passages, p.* 33.

Cent. II.

S. Irenæus, L. C. "The apostolic faith, manifested to the whole world, they, who would behold truth, may see in every church; and we can enumerate those bishops, who were appointed by the apostles, and their successors, down to ourselves, none of whom taught, or even knew, the wild opinions of these men (heretics). Had the apostles really possessed any secret doctrines, which the *perfect* only were to hear, surely they would have communicated them to those, to whom they entrusted their churches. However, as it would be tedious to enumerate the whole list of successions, I shall confine myself to that of Rome, the greatest, and most ancient, and most illustrious church, founded by the glorious Apostles, Peter and Paul; receiving from them her doctrine, which was announced to all men, and which, through the succession of her bishops, is come down to us. Thus we confound all those, who, through evil designs, or vain-glory, or perverseness, teach what they ought not. For to this church,

on account of its superior headship,* every other must have recourse, that is, the faithful of all countries; in which church has been preserved the doctrine delivered by the Apostles. They, therefore, having founded and instructed, this church, committed the administration thereof to Linus. Of this Linus Paul makes mention in his epistle to Timothy. To him succeeded Anacletus: then, in the third place, Clement, who had himself seen and conversed with those Apostles, at what time their preaching yet sounded in his ears. Nor was this alone true of him; as many, at that time, were living, whom they had taught. To Clement succeeded Evaristus; to him Alexander; and then the sixth from the apostles, Sixtus, who was followed by Teleophorus, Hyginus, Pius, and Anicetus. But Soter having succeeded Anicetus, Eleutherius, the twelfth from the Apostles, now governs the church. By such regular succession, has the doctrine delivered by the apostles, descended to us:† and the proof is most clear, that it is one and the same vivifying faith, which, coming from the Apostles, is at this time maintained and taught." *Adv. Hær. L.* iii. *c. 3. p.* 200, 201, 202, 203.

"So also Polycarp, instructed by the Apostles, and having conversed with many who had seen the Lord, was appointed by them bishop of Smyrna. Him we knew in our youth. The doctrine which he had learned, from the Apostles, he uniformly taught and delivered to his church: and this doctrine is alone true.‡ To this all the

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* *Propter potiorem principalitatem.*

† τῃ αὐτῃ ταξει και τῃ αὐτῃ διαδοχῃ ἠτε ἀπο των Ἀποστολων ἐν τῃ ἐκκλησια παραδοσις και το της ἀληθειας κηρυγμα κατ'ἠντηκεν εἰς ἡμας.

‡ ταυτα διδαξας ἀει, ἁ και παρα των ἀποστολων ἐμαθεν, ἁ και ἡ ἐκκλησια παραδιδωσιν, ἁ και μονα ἐστιν ἀληθη.

churches of Asia, and they who have succeeded to Polycarp, bear testimony. Surely, he was a witness of the truth, more credible and more faithful, than Valentinus, and Marcion, and others of the like perverse opinions." *Ibid. p.* 203.—"Things being thus made plain, it is not from others that truth is to be sought, which may be readily learned from the church. For to this church, as into a rich depository, the apostles committed whatever is of divine truth; that each one, if so inclined, might thence draw the drink of life. This is the way to life, all other teachers must be shunned as thieves and robbers. For what? should there be any dispute on a point of small moment, must not recourse be had to the most ancient churches, where the apostles resided, and from them collect the truth? And had these apostles left us nothing in writing, must not we then have followed that rule of doctrine, which they delivered to those, to whom they entrusted their churches? To this rule many barbarous nations submit, who, deprived of the aid of letters, have the words of salvation written on their hearts; and carefully guard the doctrine which has been delivered." *Ibid. c.* iv. *p.* 205.

Tertullian, L. C. "We are not allowed to indulge out own humour, nor to choose what another has invented. We have the apostles of our Lord for founders, who were not themselves the inventors, nor authors of what they have left us; but they have faithfully taught the world the doctrine, which they received from Christ. Therefore, if an angel from heaven should preach another gospel, we would say anathema to him. Heresies have arisen from philosophy, and from human wisdom, which is different from the spirit of Christianity. What is there common between Athens and Jerusalem? Between the Academic groves and the church? Our lessons come from the porch of Solomon, which teach us to seek the Lord in

simplicity of heart. Having learned Christ and his gospel, we must indulge no curiosity, no further enquiry. We believe: that suffices. Our first maxim is, that nothing more is necessary." *De Præscriptione c.* vi. vii. *p.* 331.—"What will you gain by recurring to Scripture, when one denies, what the other asserts? Learn rather, who it is that possesses the faith of Christ; to whom the Scriptures belong; from whom, by whom, and when, that faith was delivered, by which we are made Christians. For where shall be found the true faith, there will be the genuine Scriptures; there the true interpretations of them; and there all Christian traditions.* Christ chose his apostles, whom he sent to preach to all nations. They delivered his doctrine, and founded churches, from which churches others drew the seeds of the same doctrine, as new ones daily continue to do. Thus these, as the offspring of the apostolic churches, are themselves deemed apostolical. —Now to know, what the apostles taught, that is, what Christ revealed to them, recourse must be had to the churches, which they founded, and which they instructed by word of mouth, and by their epistles. For it is plain, that all doctrine, which is conformable to the faith of these mother churches, is true; being that, which they received from the apostles, the apostles from Christ, Christ from God; and that all other opinions must be novel and false." *Ibid. c.* xvii. xix. xx. xxi. *p.* 334.

—"It is a maxim not to be controverted: That what was first delivered is evangelical and true; and what was afterwards imported is extraneous and false.† By this rule all future heresies may be tried. But should they dare to arrogate to themselves the name of Apostolic, be-

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* *Illic erit veritas Scripturarum, et expositionum, et omnium traditionum Christianarum.*

† *Id extraneum et falsum, quod sit posterius immissum.*

cause at that time they may have been in existence: Let them produce the origins of their churches; the regular succession of their bishops; so that the first in that order, should have been an Apostle, or one constantly united with the Apostles. For, in this manner, the apostolic churches deduce the order of their successions. Smyrna has her Polycarp, appointed by S. John: Rome her Clement, ordained by S. Peter: and so the other churches. Let the heretics shew this. And should they invent something like it; they will have gained nothing: since their doctrine, compared with that of the Apostles, by its diversity and contrariety will shew, that it came not from any Apostle, nor apostolic man. For as the apostles would not have taught discordant doctrines, so neither would their immediate followers have taught differently from them. To this rule those churches appeal, which, being of a much later foundation, as daily rising, claim not for their first bishop either an Apostle or an immediate disciple: but maintaining the same faith, they may be deemed apostolic. Thus, on all sides, are these heretics refuted." *Ibid. c.* xxxi. xxxii. *p.* 337.—"Now, would you exercise your curiosity to better purpose, in the business of salvation, run through the apostolic churches, in which the chairs wherein the apostles sat, are now filled; where their authentic epistles are read, which seem to convey the voices and figures of their authors. Achaia is at hand: so is Corinth. If you are not remote from Macedonia, you have before you Philippi, and Thessalonica. Pass into Asia; there is Ephesus. In Italy, Rome; an authority, to which we can readily appeal. Happy church, which the great Apostles fully impregnated with all their doctrine and with their blood." *Ibid. c.* xxxvi. *p.* 338. If the truth then be adjudged to us, who embrace the rule, which the church received from the apostles; the apostles from Christ; and Christ from God; heretics, it is plain, cannot be allowed to appeal to

the scriptures, in which, we prove, they have no concern. They are not Christians; and therefore, to them we may say: Who are you? When, and whence, came ye? What business have you on my estate, you, who are none of mine? Marcion, by what right do you cut down my wood? Or you, Valentinus, do you turn my streams? Or Apelles, do you move my boundaries? The possession, is mine. What right have any others to sow and feed here, as they may chuse? The possession, I say, is mine; has been long mine; mine first:* the title deeds are in my hands, derived from them whose property it was. I am the heir of the apostles. As they settled it by will, on the conditions they prescribed, I hold it. You they disinherited, as aliens and enemies. And why are you such, but by the diversity of the doctrine, which each one of you, as he was disposed, produced or received against those apostles? Where this diversity of doctrine is, there will the Scriptures and the expounding of them be adulterated.† *Ibid. c.* xxxvii. *p.* 338.

Cent. III.

S. Cyprian, L. C. To the question of Christ, (John vi. 68) *Will you also go away?* "Peter, upon whom the church had been built by our Lord, speaking in the name of all, and with the voice of the church, answered: *Lord, to whom shall we go? Thou hast the words of eternal life.* Signifying and shewing, that they who depart from Christ, perish through their own fault:

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* *Mea est possessio; olim possideo; prior possideo.*

† *Illic scripturarum et expositionum adulteratio deputanda est, ubi diversitas invenitur doctrinæ.*

but that the church, which believes in Christ, and holds to that which it once learned, never departs from him; moreover, that they compose the church, who remain in the house of God; and that *the plant is not planted by the Lord*, (Matt. xv. 13) which is not firmly rooted, but is blown about like straw by the breath of the enemy." *Ep.* lix. *p.* 131.—"The Novatian is not in the church; nor can he be deemed a bishop, who, despising evangelical and apostolical tradition and succeeding to no one, is sprung from himself. One not ordained in the church, has no church.*" *Ep.* lxix. *p.* 181.—"The power of remitting sins was given by Christ to the Apostles, whom he sent; and to the churches, which they founded; and to the bishops, who succeeded them in a regular succession.†" *Inter Cyprian. ep.* lxxv. *p.* 225.

Cent. IV.

The Nicene council, that of Constantinople, and that of Chalcedon denominate their faith and their Church "Catholic and Apostolical." *Conc. Gen. T.* ii. *p.* 27, & 953. & *T.* iv. *p.* 564.

S. Athanasius, G. C. "Let us again consider," &c. *See the passage, p.* 18.

S. Hilary, L. C. "From the one church of the Apostles proceed many others, and many tents; but in

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* *Habere aut tenere ecclesiam nullo modo posset, qui ordinatus in ecclesia non est.*

† *Potestas peccatorum remittendorum Apostolis data est, et Ecclesiis et Episcopis.*

all these is the same heavenly repose." *In Psal.* Cxxxi. *p.* 452.

Lucifer, bishop of Cagliari, L. C. *See p.* 44.

S. Basil, G. C. "If we depart from the life-giving root, the faith in Christ; like withered branches, we are cast out and committed to the flames. For if we do not rest on the foundation of the Apostles, being unsupported, we are lost.*" *Com. in Esaiam. T.* 1. *p.* 391.

S. Ephrem. G. C. "The heretics should here be urged, each one to shew the time of his origin; which can plead the highest antiquity. And when they shall have settled this dispute, let them be distinctly asked, from whom they received the imposition of hands? If from us, and they afterwards rejected it; more need not be known. And if they took it from themselves, we may be satisfied, and they may well blush. Thus to acquire the priesthood, any one may impose hands on himself." *Serm.* xxii. *adv. Hæres. T.* iv. *p.* 487. *Edit. Quirini.*—"The twelve Apostles cultivated the world, and no part of it was called by the name of the husbandman: but when they were dead, tares sprung up, and these communicated their names." *Ibid. Serm.* xxiii. *p.* 489.

S. Optatus, L. C. "We prove to you, (the Donatists) that the Catholic church is that, which is diffused through the whole earth;" and then observing, that the fact of having possessed a chair, in which an apostle sat, is a sure mark of that church, he instances Rome,

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* ἐαν μη ἐπιμένωμεν τῳ θεμελιῳ των Αποστολων, ὡς μη ἐχοντες θεμελιον, καταρρηγνυμεθα.

where Peter, the head of all the Apostles, sat; and proceeds to enumerate the succession of bishops from him to Siricius, " with whom," he says, " we and all the world are united in communion." Then he addresses the Donatists: " You, who would willingly be thought to be the holy church, shew us the origin of your chair." He presses this point with great force, as they pretended to have some intercourse with Rome; having sent to that city a person, who was to represent their African church. *De Schism. Donatist. L.* ii. *p.* 27, 28.

S. Jerom, L. C. " I could have easily silenced all their assertions; but because we have now discoursed long, and prolixity is tiresome, you shall have my opinion in few words.—The church, to which you should adhere, is that, which, having been founded by the Apostles, continues to the present day." *Adv. Lucif. T.* 1. *p.* 627.

Cent. V.

S. Augustin, L. C. " In the Catholic church, to omit that spirit of sincere wisdom, which you, (the Manichean heretics*) do not believe, that she possesses, many are the considerations which must keep me in her bosom. The assent of nations; her authority first established by miracles, cherished by hope, extended by charity, strengthened by the lapse of years; the succession of pastors from the chair of Peter, to whom the Lord committed the care of feeding his flock, down to the present bishop;

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* Their chief error, and that, which was the source of many others, was the admission of a good and of a bad principle; from which, respectively, proceeded, what good and evil is found in the world.

lastly the name itself of Catholic.* These, so many and so great, ties bind the believing man to the Catholic church." He afterwards adds: "But unless the authority of this church induced me to it, I would not believe the gospel.† As then I obey those who say to me—Believe the gospel: so, why should I not obey them, when they say:—Believe not the Manicheans?" *Contra ep. Fundam. T.* vi. *p.* 46. See also *Ep.* 145. *ad Generosum, T.* ii. *p.* 286. In this he gives the succession of Roman bishops from S. Peter to Anastasius.

S. Vincent of Lerins, L. C. "This was ever practised in the church, that whoever was most attached to religion the same was most active in opposing novelties. Examples are numberless. One may suffice, taken from the Roman see, from which it will evidently be seen, with what earnestness and zeal, that apostolical succession of bishops maintained the integrity of the faith, which they had once received." He recounts the circumstance of the African bishops, among whom was S. Cyprian, introducing the novel opinion, that heretics returning to the church should be rebaptised, "against the rule of the universal church, the sentiments of their fellow ministers, and the established maxim of their ancestors. While a general reclamation was raised against the novelty, Pope Stephen of blessed memory, and bishop of the Apostolic See, together with his colleagues, deeming it just, that he who was above others by the authority of his chair, should be foremost in

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* *Tenet consensio populorum atque gentium, tenet autoritas miraculis inchoata, tenet ab ipsa sede Petri apostoli, cui pascendas oves suas Dominus commendavit, usque ad præsentem episcopatum successio Sacerdotum. Postremo ipsum Catholicæ nomen.*

† *Ego vero Evangelio non crederem, nisi me Catholicæ Ecclesiæ commoveret autoritas.*

attachment to the faith, addressed an epistle to the African church, and defined; That no innovation be made; that what had been delivered down should be followed:* rightly judging, that it belonged to Christian prudence, not to impose our opinions on posterity, but to hold what had been received. And what ensued? Antiquity was upheld; novelty was exploded.†" *Common. n.* vi. *p.* 322, 323.

S. Leo, L. C. "So should priests and people be instructed by you, shewing them, that you teach nothing new; but instilling into their breasts what our venerable fathers unanimously taught. With them, in all things, this my epistle agrees. Moreover, this should be pointed out, not in words only, but by stating and expounding what formally was taught; that the faithful may understand, that what they now hear; those fathers received from their predecessors, and delivered to their successors." *Ep.* 103, *ad Proter. Alex. p.* 645.

The Church Catholic, or Universal.

SCRIPTURE.

Malachi‡ i. 11. *From the rising of the sun even to the going down, my name is great among the Gentiles; and*

* *Nihil novandum, nisi quod traditum est.*

† *Retenta est antiquitas, explosa novitas.*

‡ Malachi was the last of the prophets, and flourished after the building of the second temple, and about 400 years before Christ.

in every place there is sacrifice, and there is offered to my name a clean offering: for my name is great among the Gentiles, saith the Lord of hosts.

Matt. xxiv. 14. *And this gospel shall be preached in the whole world, for a testimony to all nations; and then shall the consummation come.*—Ibid. xxviii. 19. *Go ye therefore and teach all nations.*

Mark xvi. 15. *Go ye into the whole world, and preach the gospel to every creature.*

Acts i. 8. *You shall be witnesses to me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth.*

Rom. x. 17, 18. *Faith then cometh by hearing and hearing by the word of Christ. But I say: have they not heard? Yes, verily their sound hath gone forth into all the earth, and their words unto the ends of the whole world.*

FATHERS.

If the reader will look back to the passages, already adduced, to prove the other marks of the Church, he will see that many of them, in express words, speak of its *Catholicity*. A few more authorities, though not necessary, shall suffice.

Cent. I.

S. Polycarp, G. C.* The church of Smyrna,

* He was one of the most illustrious of the apostolic fathers, and the disciple of S. John, by whom he was appointed bishop of

after the death of Polycarp, their bishop, wrote a letter to the faithful of Philomelia and "of the holy Catholic church," wherein they give an account of all that had happened to him, and say: "After he had finished his prayer, in which he made mention of all those, with whom he had ever had any connection, and of the whole Catholic church, diffused throughout the world," &c. *Apud Euseb. L.* iv. *c.* xv. *p.* 162, 165.

Cent. II.

S. Irenæus, L. C. "The church, spread through the whole world, to the boundaries of the earth, received the faith from the Apostles, and their disciples." *Adv. Hæres L.* i. *c.* 11. *p.* 45.—"Having received this faith, though thus extended, the church preserves it with great care." *Ibid. c.* iii. *p.* 46.

Tertullian, L. C. "We are but of yesterday; but we fill your cities, your islands, your castles, your towns, your camps; we are in your palace, your senate, your forum: the temples alone are yours.*" *Apol. adv. Gentes c.* xxxvii. *p.* 67.

Cent. III.

S. Cyprian, L. C. "The Church, imbrued

Smyrna, in Asia Minor, about the year 96, and governed that see about 70 years; suffering martyrdom in 167. We have an abridgment of his acts in Eusebius.

* *Hesterni sumus, et vestra omnia implevimus; sola vobis relinquimus templa.*

with the light of the Lord, sends forth her rays over the whole earth." *De Unit. p.* 108. *See the whole passage, p.* 59.

Cent. IV.

S. Cyril of Jerusalem, G. C. "The church is called *Catholic*, because it is diffused over the whole earth. Likewise, because it teaches catholicly and without any omission, all points that men should know, concerning things visible and invisible, heavenly and earthly; and because the human race, princes and private men, are subjected to its controul. All kinds of sin, also, and the operations of mind and body, engage its care. In this same church is every virtue found, by whatever name it may be called, in actions and in words, and in spiritual gifts. Properly is it named the Church, that is, a convocation; because all men are called and assembled together. The authority of kings is restricted to certain limits and nations: that of the Catholic church has no bounds." *Catech.* xviii. *n.* 11, 12. *p.* 270. 272.

S. Optatus of Milevis, L. C. *See the quotation, p.* 48.

S. Epiphanius, G. C. "Now, let me ask: who is the best-informed? An insignificant mortal, who made his appearance yesterday, and may be seen to-day? Or the witnesses who lived before us, and who held that doctrine in the church, which they had received from their predecessors, and these from their predecessors, in the same manner as the church continues, to the present day, to maintain that true and genuine faith which came to her from her fathers." *Hær.* lxxv. *T.* 1. *p.* 910.—"These heretics

dwell in a small region of Phrygia, Cilicia and Pamphylia. Then, is the Church, which extends to the ends of the earth, utterly destroyed; and the sound of the Apostles no longer gone forth into all the world? *Hær.* lx. *T.* 1. *p.* 507.

S. Jerom, L. C. "And where are those men, falsely religious, who assert, that there are more synagogues, than churches?—If Christ has not a church every where diffused, or has one in the island of Sardinia only, truly his poverty is great.*" *Adv. Lucif. T.* 1. *p.* 619.

Cent. V.

S. Augustin, L. C. "The Church fructifies, and increases through the world. For this there is yet room, until that be fulfilled, which, under the figure of Solomon, was foretold of Christ (Ps. 71.); *He shall rule from sea to sea, and from the river unto the ends of the earth.* (Ps. 85.) *All nations, which thou hast made, shall come and worship before thee, O Lord.* The prophet (Sophonias ii. 11.) moreover saith; *and they shall adore him, every man from his own place, all the islands of the gentiles.* All the islands, he says, as if he should say, even all the islands; shewing by this, that there shall be no quarter of the world, where the church shall not be.†" *Ep.* 199. *al.* 80. *n.* 47. *T.* ii. *p.* 140.

"If therefore, as prophecy cannot fail, it be necessary, that all nations worship him: how can this be unless they

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* *Aut in Sardinia tantum habet, nimium pauper factus est.*

† *Nulla pars relinquetur orbis terrarum; ubi non sit Ecclesia.*

invoke his name? In what nations then there is now no church, at some future time there must be,* though all its natives may not believe. The prophecy comprises all nations, not all the individuals in them: *For all men have not faith.* (2 Thess. iii. 2.) *Ibid. n.* 48.—"Consider how great is the folly of heretics. Severed from the church of Christ, holding a part, and letting go the whole, they refuse to communicate with the whole world, over which the glory of Christ is spread. But we Catholics are in every nation;† for in whatever land is the majesty of Christ, there we hold communion." *In Psal.* lvi. *T.* viii. *p.* 228.—"A heretic comes forward, and says: I have people in Africa; and I, says another, elsewhere; whilst a third refers you to Galatia. Thou hast them in Africa; and he in Galatia: I look for a man, who can reckon believers with himself in every country. You dare to raise your heads, when you hear the words of the Psalmist: *Let people confess thy praise, O God;* but listen to the remainder: *Let* ALL *people confess thy praise.* (Psal. lxvi.) Here is no exception. Walk in the way with all nations; walk with all people:‡ ye children of peace, ye children of the one Catholic Church, walk in this way, and as you walk, sing. Travellers do this to ease their labour." *Enarrat. in Psal.* lxvi. *T.* viii. *p.* 280.—"When it was said, that he should *rule from sea to sea,* then were pointed out the boundaries of his church—His doctrine is extended to the uttermost parts of the earth, when his gospel is every where preached to nations." *In Psal.* lxxi. *Ibid. p.* 319.—In reasoning against the Donatists, he enforces the same point of Catholicity, from various passages in the books of

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* *In quibus ergo gentibus nondum est Ecclesia, oportet ut sit.*

† *Nos autem Catholici in omni terra sumus.*

‡ *Ambulate in via cum omnibus gentibus; ambulate in via cum omnibus populis.*

Moses, the Prophets, and the Psalms,* which he interprets, as referring to the future state of the Christian church, and then asks: "What will these men say to this? They dare not assert, that they are false: so ponderous is their authority." He next adduces the words of Christ, addressed to his disciples at the moment he was departing from them: *Ye shall be witnesses to me, even to the uttermost parts of the earth.* "Beginning at Jerusalem, his church was thence to spread among all tongues: and this was prefigured in those, who, receiving the Holy Ghost, began to speak with† divers tongues." *Contra Donatistas, passim.*

S. Optatus, L. C. In the preceding century, had urged many similar arguments. *De Schism. Donat.*

Theodoret, G. C. "The Jews are now dispersed: but the Church of the Gentiles has been called together from the four quarters of the earth, and her assemblies may be seen wherever there is land and sea.† *Com. in Psal.* 106. *v.* 3. *T.* 1. *p.* 832.

S. Vincent of Lerins, L. C. *See the quotations p.* 26 *and seqq.*

Sanctity of the Church.

SCRIPTURE.

Ephes. v. 25, 26, 27. *Christ also loved the church,*

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* Gen. xxii. 17. 18.—Isaiah xi. 9, 10.—xxvii. 6.—xli. 5.—xlii. 4.—xlix. 6, 8, 12, 13, 18, 19, 20. 22. 23.—Psal. ii. 8.—xxi. 28.—xviii. 5.—xlix. 1.—lvi. 6, 12.—lxxi. 8, &c.—xliv. 10, &c.

† πανταχοῦ γης και θαλαττης ἐστιν ἰδειν.

and delivered himself up for it: That he might sanctify it, cleansing it by the laver of water in the word of life; That he might present it to himself, a glorious church, not having spot or wrinkle, nor any such thing, but that it should be holy and without blemish.

1 Pet. ii. 9. *But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people: That you may declare his virtues, who hath called you out of darkness into his admirable light.*

FATHERS.

So diffuse are all the early fathers on this article of the *Sanctity* of the church of Christ, in its doctrine, its moral precepts, and in the lives of many of the faithful, that to offer any extracts, on a point so generally established, must be thought a useless labour. And while here they are unanimous in praise, they are equally, at the same time, unanimous in condemning, not the opinions only, but the lives and conduct of those, who, departed from the unity of belief. To many it may, perhaps, seem hardly credible, that the heretics of those days should have been so strangely perverse and wicked, as they are represented to have been. The horror, at all events, which their defection from the plain evidences of the christian establishment, excited, even in the minds of the warmest charities, is too faithfully described, not to have been real and universal. S. Irenæus relates, that Polycarp, the disciple of St. John, had been heard to repeat, that, on a certain occasion, when the apostle at Ephesus, had gone to the baths, and discovered Cerinthus, the heretic, there, he started back, and withdrew, saying: "Let us fly, for the enemy of truth is there, and

the roof may fall upon us*." The same Polycarp, meeting Marcion, was accosted by him thus: "Dost thou know us?"—"Know thee!" replied the Saint; "Yes, I know thee, the first-born of Satan†."—"So careful," adds Irenæus, "were the apostles and their disciples not to hold the least intercourse with those, who had adulterated the truth‡."—*Adversus Hæreses, L.* iii. *c.* iii. *p.* 204.

The Roman Catholic Church.

Proposition VII.

The church, above described, thus established, thus continued, thus guided, in one uniform faith, and subordination of government, is that, which is termed the Roman Catholic Church: The qualities just mentioned, unity, visibility, indefectibility, succession, universality, and sanctity, being evidently applicable to her.

The early fathers, as we have seen, when speaking of the Christian church, in contradistinction or opposition to

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* φυγωμεν, μη και το βαλανειον συμπεση, ἐνδον ὄντος Κηρινθου του της ἀληθειας ἐχθρου.

† ἐπιγινωσκω τον πρωτοτοκον του σατανα.

‡ τοσουτην οἱ ἀποστολοι και οἱ μαθηται ἀυτων ἔσχον ἐυλαβειαν, προς το μηδε μεχρι λογου κοινωνειν τινι των παραχαρασσοντων την ἀληθειαν.

every separate society, invariably denominate it *Catholic*, as it is called in the Creed ascribed to the apostles. I will add a few more authorities on the distinctive name of *Catholic*, which we have always retained.

The name of Catholic.

FATHERS.

Cent. I.

S. Polycarp, G. C.—The church of Smyrna in their letter to the faithful of Philomelia, and "of the Holy Catholic Church," distinctly say, that this illustrious disciple of S. John offered up his prayers for the members "of the whole Catholic Church diffused throughout the world*." *See p.* 83.

Cent. IV.

S. Cyril of Jerusalem, G. C. "Avoid the conventicles of those heretics: persevere in the Catholic

* Dr. Bull, in his *Judicium Eccl. Cathol. c.* vi. *p.* 53, observes, that from this letter of the church of Smyrna, "it is clear, that the surname of *Catholic* was given to the Church of Christ, even in those times, which immediately followed the age of the apostles."

church *, in which you were baptised. Should you come into a city, do not enquire merely for the house of God; for so heretics call their places of meeting. Nor yet ask merely for the church: but say, the *Catholic* church. For this is the proper name of our holy mother †." *Catech.* 18. *n.* 12. *p.* 271.

S. Pacianus, L. C. "In the time of the apostles, you will say, no one was called *Catholic*. Be it so: but when heresies afterwards began, and under different names, attempts were made to disfigure, and divide our holy religion, did not the apostolic people require a name, whereby to mark their unity; a proper appellation to distinguish the head? accidentally entering a populous city, where are Marcionites, Novatians, and others who call themselves Christians, how shall I discover where my own people meet, unless they be called *Catholics?* I may not know the origin of the name; but what has not failed through so long a time, came not surely from any individual man. It has nothing to say to Marcion, nor Apelles, nor Montanus. No heretic is its Author.—Is the authority of Apostolic men, of the blessed Cyprian, of so many aged Bishops, so many Martyrs and Confessors, of little weight? —Were not they of sufficient consequence to establish an appellation, which they always used? Be not angry, my brother: *Christian* is my name; *Catholic* is my surname ‡." *Ep.* 1. *ad Sympronian. Bib. PP. Max. T.* iv. *p.* 306.

S. Gregory of Nazianzum, G. C.—He signs himself in the document, entitled, his *Will*, "Gregory, bishop of the *Catholic* church of Constantinople;" and

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* παραμενης τη ἁγια καθολικη ἐκκλησια.

† ἀλλα πυ ἐστιν ἡ καθολικη ἐκκλησια τυτο γαρ ἰδικον ὀνομα τυγχανει.

‡ *Christianus mihi nomen est; Catholicus vero cognomen.*

the same form is observed by six other bishops, who witnessed the deed: thus "Optimus, bishop of the *Catholic* church of Antioch: &c." *T.* 1. *in appendice.*

S. Epiphanius, G. C. He relates, That those schismatics, who adhered to Meletius at Alexandria, in order to distinguish themselves from the Catholics, gave the name of "the church of martyrs," to their church; while they, who continued to occupy the ancient places of worship, retained the appellation of the "Catholic church." *Hær.* lxviii. *n.* iii. *T.* 1. *p.* 719.

Cent. V.

S. Augustin, L. C. "The heretics do not communicate with us: but, wherever they are, there is also the *Catholic church*; they, however, or any other heresy, are not, wherever that church is. Hence it appears, which is the tree, that extends its fruitful branches over the earth. and which are the broken branches, deprived of all nourishment from the root, and withering on the ground." *Contra Crescon. L.* iv. *c.* lxi. *T.* vii. *p.* 213.—"It is our duty to hold to the Christian religion, and the communion of that church, which is *Catholic*, and is so called, not by us only, but by all its adversaries*. For whether they be so disposed or not, in conversing with others, they must use the the word Catholic, or they will not be understood." *De vera Religione*, *T.* 1. *p.* 303.—Among the many considerations that bind me to the church, "is the name of *Catholic*, which, not without reason, in the midst of so many heresies,

* *Tenenda est nobis Christiana Religio, et ejus ecclesiæ communicatio, quæ Catholica est, et Catholica nuncupatur, non solum a suis, verumetiam ab omnibus inimicis.*

this church alone has so retained*, that, although all heretics wish to acquire the name, should a stranger ask where the Catholics assemble, the heretics themselves will not dare to point out any of their own places of meeting." *Contra Ep. Fundam. T.* vi. *p.* 46.

Conference of Carthage, L. C. In this Conference, held in 411, to terminate the long-existing schism between the Donatists and Catholics, the main question to be decided was: *Where was the Catholic church?* The Donatists allowed, that that was it, which was spread throughout the world. It remained, therefore, to be shewn which party was united to all other churches; and this the Catholics easily proved to be on their side. In this conference the great S. Augustin manifested his learning and his eloquence, and above all his zeal for the unity of the church; when the two hundred and eighty-six Catholic bishops, with one voice, offered to resign their sees to the Donatists, would these return to the church, and the measure be agreeable to the people. *Conc. Gen. T.* ii. *p.* 1463.

At what time, to this primitive appellation of *Catholic* was superadded that of *Roman*, is of little moment: suffice it, that the thing itself was, at all times, implied; that is, communion with the see of Rome was, at all times, deemed essential, and the primacy of its bishops acknowledged.

FATHERS.

Cent. II.

S. Irenæus, L. C. "To this church (of Rome,)

* *Tenet ipsum Catholicæ nomen, quod sic ista ecclesia sola obtinuit, &c.*

on account of its superior headship, every other must have recourse, that is, the faithful of all countries; in which church has been preserved the doctrine delivered by the apostles." *Adver. Hær. L.* iii. *c.* 3. *p.* 201.

Tertullian, L. C. "In Italy you have Rome; an authority to which we (Africans) can readily appeal*." *De Præscrip. p.* 338.

Cent. III.

S. Cyprian, L. C. In a letter to Cornelius, bishop of Rome, having stated the irregular conduct of certain African schismatics, who had gone to Rome, he says—"After these attempts, having chosen a bishop for themselves, they dare to sail, and to carry letters, from schismatics and profane men, to the chair of Peter and to the principal church, whence the sacerdotal unity took its rise; not reflecting, that the members of that church are Romans, (whose faith was praised by Paul), to whom perfidy can have no access†." *Ep.* lix. *p.* 135.

Cent. IV.

S. Julius I. L. C.‡ About the year 341, during the heat of the Arian controversy, the enemies of S. Athanasius, the bishop of Alexandria, having appealed against

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* See the entire passage, p. 76.

† *Ad Petri Cathedram, atque ad Ecclesiam principalem, unde unitas sacerdotalis exorta est.*

‡ He succeeded S. Mark in the see of S. Peter in 337, and died in 352. We have two letters of this Pope in favour of S. Athanasius; which Tillemont ranks amongst the most precious monuments of ecclesiastical antiquity.

him, to Julius the Roman bishop, the latter, in a letter addressed to them, when they had declined appearing at Rome, has these words:—"If Athanasius and others, as you say, were guilty, the matter should have proceeded according to the canons, and not as it did: we all should have been apprised by letter of it, that a just sentence might have been pronounced by all. For bishops and churches suffered; not common churches, but such as the apostles themselves had taught. And why did you not write principally to us concerning the city of Alexandria? Were you ignorant, that it was customary first to inform this see, that hence the first decision might issue*? If, therefore, suspicions were there (in the East) entertained against that bishop, they should have been reported to us. Now, having done what they pleased, they require that we, without any previous information, should approve their sentence. Such are not the ordinances of Paul: such is not the tradition of our fathers: it is a new and unexampled conduct†." *Ep. Julii, Conc. Gen. T.* ii. *p.* 511.—As this epistle is addressed to many Eastern bishops, it may be presumed to contain the admitted opinions, at this time, of all the churches.

Council of Sardica, G. C. A few years after this, in 347, twenty-two years after the council of Nice, a Synod, assembled at Sardica,—considered sometimes as an appendage to that of Nice—enacted a canon, which enforces the same jurisdiction of the Roman bishop. —"But if a bishop, having been condemned in any suit, esteems his cause so good, as to wish to have it revised, let us so honour, if it please you, the memory of the

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* η ἀγνοειτε, ὁτι τετο ἐθος ἠν προτερον γραφεσθαι ἡμιν, και ὁυτως ἐνθεν ἠν ὁριζεσθαι τα δικαια;—

† ὁυχ ὁυτως αἱ παυλε διαταξεις ὁυχ ὁυτως οἱ πατερες παρας εδωκασιν, αλλος τυπος ἐστιν ὁυτος, και καινον το ἐπιτηδευμα.

apostle Peter, that the judges of that cause be ordered to write to Julius, the Roman bishop. And if he judge it proper to renew the judgment, let it be so renewed, and he appoint judges.* If he think, there is not cause for a revision, let things remain as they were decided." *Can.* iii. *Conc. Gen. T.* ii. *p.* 630.

S. Optatus of Milevis, L. C. "You cannot deny," he says to the schismatic Parmenianus, "that S. Peter, the chief of the apostles, established an episcopal chair at Rome: this chair was one, that all others might preserve unity by the union which they had with it: so that whoever set up a chair against it, should be a schismatic and an offender. It was then in this one chair, which is the first mark of the church, that S. Peter first sat; to S. Peter succeeded Linus, and after him others till Damasus, who is now our colleague; by whose means all the churches of the world are united with us in the same communion, keeping correspondence by circular letters:† As to your party, which would willingly be thought to be the church, shew us the origin of your chair: You tell us, that you are a part of the Roman Church; but this is a branch of your error, which proceeds from the root of falsehood, and not from the stock of truth." *De Schism. Donat. L.* ii. *p.* 28, 29.

I do not quote some expressions and some facts in the three general councils, of Constantinople in 381; of Ephesus in 431; and of Chalcedon in 451; which expressions and

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* *ει δοκει ὑμων ἀγαπη, Πετρου του ἀποστολου την μνημην τιμησωμεν και γραφηναι παρα τουτων των κριναντων Ιουλιῳ τῳ ἐπισκοπῳ Ρωμης, ὡστε δια των γειτνιωντων τη ἐπαρχια ἐπισκοπων, ει δεοι, ἀνανεωθηναιτο δικαστηριον, και ἐπιγνωμονας ἀυτος παρασχοι.*

† *Cum quo nobis totus orbis, commercio formatarum, in una communionis societate concordat.*

facts go to prove the deference which, on those great occasions, was shewn, by the prelates of the Eastern churches, to the name and authority of the Roman bishop.

S. Jerom, L. C. "I am," he says in a letter to pope Damasus written from the deserts of Syria; "I am following no other than Christ, united to the communion of your Holiness, that is, to the chair of Peter. I know, that the church is founded upon that rock. Whoever eateth the lamb out of that house, is a profane man. Whoever is not in the ark, shall perish by the flood. But forasmuch as being retired into the desert of Syria, I cannot receive the sacrament at your hands, I follow your colleagues, the bishops of Egypt. I do not know Vitalis; I do not communicate with Meletius; Paulinus is a stranger to me (men of suspected faith): He that gathereth not with us, scattereth."* *Ep.* lvii. *ad Damasum. T.* 1. *p.* 604.—In a second letter to the same Damasus he repeats the same assertion: "I cease not to proclaim: He is mine, who remains united to the chair of Peter."† *Ep.* lviii. *Ibid. p.* 608.

Cent. V.

S. Augustin, L. C. *See the passage p.* 80.

Council of Milevis, L. C. In the year 416, a Synod having been assembled at Milevis in Africa to oppose the errors of Pelagius, the fathers, sixty-one

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* *Beatitudini tuæ, i. e. cathedræ Petri, communione consocior super illam Petram ædificatam Ecclesiam scio. Quicumque extra hanc domum agnum comederit, profanus est. Siquis in arca Noe non fuerit, peribit, regnante diluvio—Quicumque tecum non colligit, spargit.*

† *Ego interim clamito, si quis Cathedræ Petri jungitur, meus est.*

in number, (among whom was the great S. Augustin), wrote to the Roman bishop, Innocent I. in the following words:—"Since it has pleased God, by his special grace, to seat you in the apostolic chair, and so to qualify you in these our times, that it would be criminal, not to lay before you what is for the church's interest—we do beseech you to use your pastoral care in looking after the infirm members of Christ. For a new heresy is lately broached.—But we hope by the mercy of our Lord, who helps you in the discharge of your duty, and hears your prayers, that the abettors of this pernicious doctrine will submit to the authority of your holiness, which authority is derived to you from the authority of the Scriptures."* *Conc. Gen. T.* 11. *p.* 1545.

S. Leo, L. C. In conformity with this sentiment of the African church, S. Leo, who, in the year 439, was raised to the pontifical chair, and who, on his accession, had received complaints from that church, in his answer, having spoken "of the care of the universal church laid on him by the divine institution," observes: "But if other causes should arise, appertaining to the state of the churches and the concord of the priesthood, it is our will, that they be examined by you, and that a full relation be sent hither; in order that my sentence may confirm what you, agreeably to ecclesiastical custom, shall have equitably adjusted." *Conc. Gen. T.* iii. *p.* 1394. In 445 he writes to the bishop of Alexandria:—"You and I should think and act together. For as the blessed Peter received the apostolic headship from the Lord, and the Roman church adheres to his institutions, it is not allowable to believe, that his holy disciple Mark, who first governed the church of Alexandria, should have regulated his ordinances by other rules of tradition. Doubtless, the

* *Auctoritati sanctitatis tuæ de claro scripturarum lumine deprompta, facilius—eos esse cessuros.*

spirit of the master, drawn from the same source, was one.—Let us not then suffer, professing, as we do, to be of one faith and one body, that we differ in any thing, and that the institutes of the master and scholar may seem to vary." *Ibid. p.* 1374.—To some Gaulish bishops, in the same year, he writes thus: "You will acknowledge, that the apostolic see has, by innumerable references, been consulted by the bishops of your province—such was the respect they shewed it,—and that several of your judicial sentences have been annulled or confirmed, as the ancient custom of appeals demanded." *Ibid. p.* 1396.

Valentinian III. L. C. To enforce the authority of the Roman see, on the present occasion, the emperor Valentinian issued a rescript, which thus begins:—"As the merit of the blessed Peter, the prince of the apostles, and the dignity of the Roman city, and the authority of the sacred Synod (of Nice), have confirmed the primacy of the apostolic chair,* let no one presumptuously attempt any thing against the authority of this see." *Baron. Annal. T.* vi. *p.* 40. *an.* 445. *Moguntiæ* 1601.

Council of Chalcedon, G. C. When this council held in 451, had closed,—during the celebration of which, by his delegates and in many previous transactions, Leo maintained a conspicuous part and upheld the jurisdiction of the Roman see,—the Eastern prelates, there assembled, addressed an epistle to him, wherein, after extolling him as the interpreter of Peter, who had nourished them by his writings, and to whom, they observe "had been committed the charge of the Lord's vineyard,"† they relate their proceedings in the council, and then add:—"We signify to you also, that we ordained some other things to promote good order and to strengthen

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* *Sedis Apostolicæ primatum.*

† του της ἀμπελου την φυλακην παρα τουσωτηρος ἐπιτετραμμενου.

the statutes of discipline; persuaded, that, when you were informed of it, you would approve and confirm the same.—We confirmed the canon of the council of Constantinople, which ordained, that its bishop should hold the prerogative of honour after your most holy and apostolic chair,* convinced, that as, without jealousy, you distribute your favours to your brethren, you would extend, as usual, your care to the Constantinopolitan church, and enlighten it with your apostolic ray. Vouchsafe then, most holy father, to admit what we have decreed.† Your delegates, it is true, strenuously opposed the measure; willing, doubtless, to leave the honour of it to you, that the cause of order, as well as of faith, might be indebted to you. In what we did, we listened to the voice of the emperor, of the senate, and of our imperial city. We entreat you to honour our sentence by your sanction, and to accomplish the desires of your children.‡ The emperor will be gratified, who gave to our decision the force of law; and the chair of Constantinople, by its union with you and by its zeal, will, on every occasion, attest its gratitude." *Conc. Gen. T.* iv. *p.* 836.

S. Leo, L. C. In 453, he writes to the bishop of the apostolic see of Antioch :—" It behoves you attentively to consider, over what church the Lord has appointed you to preside, and to recollect the doctrine which the blessed

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* πεπεισμενοι και την ὑμετεραν ἁγιωσυνην διδαχθεισαν ἀποδέχεσθαι τε ταυτα, και βεβαιουν.—ἐβεβαιωσαμεν τον κανονα τον διαγορευοντα, μετα τον ὑμετερον ἁγιωτατον και ἀποστολικον θρονον, τα πρεσβα του Κωνσταντινουπολεως ἔχειν.

† απερ τοινυν ὡρισαμεν—ταυτα—περιπτυξασθαι καταξιωσον.

‡ τιμησον και ταις σαις ψηφοις την κρισιν, ὥσπερ ἡμεις τῃ κεφαλῃ την ἐν τοις καλοις συμφωνιαν εισενηνοχαμεν, οὕτω και ἡ κορυφη τοις παισιν ἀναπληρωσοι το πρεπον.

Peter, the chief of all the apostles, established, indeed, in the whole world, but by an especial instruction in the cities of Antioch and Rome.—Often inform us of what is doing. Being engaged in this solicitude with our chair, take care that the privileges of the third see be infringed by the ambition of no man; for so great is the respect I bear to the Nicene canons, that I will not permit, nor suffer them, to be violated by any innovation.* The merits of ministers may vary; but the rights of churches remain. Wherefore, should any thing be necessary for the defence of the privileges of your church, let me be informed by yourself, that I may be able to reply positively and with precision."† *Ep.* 92. *al.* 62. *p.* 621, 622. *Edit. Parisiis*, 1675.—About the same time, writing to Theodoret, the learned bishop of Cyrus in Syria, he says:—"To this we entreat your attention, that you will speedily inform us of the progress of divine truth in your churches, in order that we may lend our assistance, as it may seem necessary."‡ *Ep.* 93. *al.* 63. *p.* 627.

As the marks or qualities of the church of Christ, above recited, have been shewn, on the authority of the early fathers, to belong to that church, which unanimously they denominate *Catholic*;—and as this church, on the evidence

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* *Nec permiserim, nec patiar aliqua novitate violari.*

† *Ut nos consultationi tuæ absolute et congrue respondere possimus.*

‡ It must be admitted, agreeably to the received rules of human testimony, that the assertions of a Roman bishop, however exalted his character, taken *singly* in the cause of his own prerogative, should be listened to with much caution: but when those assertions, as in the present case, not only are not contradicted by other churches, who all were interested in opposing every undue assumption of power, but were explicitly avowed by some, and acquiesced in by all, they form a body of irresistible evidence, and exhibit the real sentiments of the age.

of the same authority, is evinced to be that, which holds communion with, and acknowledges the jurisdiction of the Roman see;—the truth of the second part of the Proposition is proved, which states—That to the Roman Catholic church are applicable the qualities—*unity, visibility, indefectibility, apostolical succession, universality, and sanctity.*

The Scriptures.

Proposition VIII.

From the testimony and authority of the Catholic church we receive the Scriptures, ***and believe them to contain the revealed word of God.***

From the Jews, who had preserved them with religious care, the Christian church received the books of the Old Testament. But it was not, at once, that the canon of these was fixed. For as the Jews had not admitted some—such as the book of Esther, of Tobit, of Judith, of Wisdom and Ecclesiasticus, and the books of the Maccabees—their authority was long questioned; and it was not, till after mature deliberation, that they were universally acknowledged.

The books of the New Testament, after the ascension of our Saviour, were written under various circumstances, and on various occasions: the *Gospels*, to satisfy the laudable wishes of many, who were naturally desirous to be informed of the facts of our Saviour's life; to impress his admirable lessons on their minds; to perpetuate his

words; and to oppose the wild conceptions of some dissatisfied men. The *Acts of the Apostles* were written, to record the first preaching of the Gospel by the apostles, and the interesting events of the labours of S. Paul; and the *Epistles*, for the further instruction of those who had been converted to Christianity, and to strengthen them in the arduous duties of their new calling.

These writings, historical and moral—the latter addressed to particular societies—from a limited circulation, at first, would be, and were, gradually more and more extended, and more and more read in the different assemblies of the faithful. When the names of the authors were known, as it generally happened, the authenticity or genuine character of their writings would be, at once, admitted: when this was not the case, or any doubt prevailed, as it did in regard to the *Book of Revelations* and the *Epistle to the Hebrews*, some hesitation, in admitting them as genuine, would necessarily ensue.

But as these several works appeared, the pastors of the new churches, in recommending them to their flocks, were in possession of an infallible rule, by which to judge of the truth of the facts related, and of the soundness of their doctrines. For some of those pastors would be the apostles themselves, who had received their faith from the mouth of Christ, together with the commission of preaching that faith "to all nations;" while others would be the disciples of these men, and instructed by them in all truth. With the knowledge which they had thus acquired, they would compare the relations of the evangelists and the lessons of the various epistles, and finding them to accord, they could confidently pronounce, that, as those several writings, given under the respective names of their authors, were genuine or authentic, so were their contents true; in other words, that those contents were divine, or the *word of God*; for they conveyed, they would say, the very truths that

Christ had himself delivered. Thus, in the probable interpretation of the clause of the last chapter of S. John's gospel, the Asiatic bishops, at whose entreaty it was written, recommend it to the acceptation of other churches in the following words, *chap.* xxi. 24; *This is that disciple, who giveth testimony of these things, and hath written these things: and we know that his testimony is true.* They had often heard from his mouth what he had written in his gospel; others, probably, had attested the same, and therefore they declared his testimony to be true.

As on this principle of conformity with what Christ had done and taught, the writings, of which we are speaking, were admitted as sacred and divine; so, at the same time, for want of that conformity, were other writings, under the names also of gospels and epistles, which then appeared, rejected, as spurious and unworthy of belief.—The progress, however, of these researches was, in some instances, slow and deliberate.

Cent. III.

Origen, G. C. He reckons twenty-two books in the Old Testament, "beside which are those of the Maccabees." * Then speaking of the New, he says: "The gospels are but four, as I have received from tradition, which alone are admitted, without controversy, in the universal church of God."—S. Paul, he observes, wrote not to all the churches which he had instructed, while Peter, he adds, "on whom was built the church of Christ,

* He quotes these books as part of Scripture, and proves his doctrine from them in his second book *Of Principles* T. 1. p. 79.

against which the gates of hell shall not prevail, left but one epistle which is received by all." The second, however, he says, may be admitted, as genuine, though some doubt it. He mentions the book of Revelations, as ascribed to S. John, but seems rather to hesitate about the three epistles, now acknowledged to be the genuine work of the same apostle.—Of James and Jude he is silent; and then treats of the epistle to the Hebrews; which, from the elegance of its style and composition, he thinks, may not have been written by S. Paul: "My opinion is, that the thoughts are his; but that the diction and composition are from some other person, who was willing to record what he had heard from the apostle. If any church, therefore, receive it as his, it will be praise-worthy; for our forefathers did not, from light motives, deliver it to us as the work of S. Paul." *Apud. Euseb. Hist. Eccles. L.* vi. *c.* xxv. *p.* 290, 291. *Ed. Cantab.* 1720.

*Serapion, G. C.** "We receive Peter and the other apostles, as we receive Christ himself. But as to writings, which falsely bear their names, them we reject; because we are well aware, that we have them not from our ancestors." *Apud. Euseb. Hist, Eccles. Lib.* vi. *c.* 12. *p.* 270.

Cent. IV.

Council of Laodicea, G. C. About the beginning, or rather, as it is thought, about the middle of the fourth century, was assembled a council at Laodicea in Asia Minor, which, in its canons, having regulated many points of ecclesiastical discipline, and for-

* He was the eighth bishop of Antioch, and governed that patriarchal see from 191 to about 213.

bidden private psalms to be recited in the churches, or any books to be read there which are not canonical, but only the canonical books of the Old and New Testament, it proceeds, in its sixtieth and last canon to enumerate these books. In the catalogue are included Esther and Ruth, but not Tobit, Judith, Ecclesiasticus, Wisdom, nor the books of the Maccabees. In the New Testament, the canonical books are the four Gospels, the Acts, the seven canonical Epistles, and the fourteen of S. Paul, but not the book of Revelations. *Conc. Gen. T.* 1. *p.* 1507.

Eusebius, G C. "I therefore deemed it necessary to draw out a list of the sacred books, that as, from the tradition of the Church, we distinguish the true and genuine scriptures from those, which are of doubtful authority, and not admitted into the body of the New Testament, though received by most ecclesiastical writers; we may, by this means, more easily ascertain what are genuine, and mark those, which heretics circulate under the names of some apostles; such as the gospels of S. Peter, and of others." *Hist. Eccl. L.* iii. *c.* 25. *p.* 119.

S. Athanasius, G. C. "The canons of the holy, Catholic, and apostolic church have confirmed to us the four gospels." *In Synops. T.* 11. *p.* 202.

S. Cyril of Jerusalem, G. C. "Learn sedulously from the Church,* which are the books of the Old and New Testament, and have nothing to do with such as are apocryphal (spurious).—Meditate on the former alone, with confidence, which we read in the church.† The apostles and the ancient prelates, who delivered them to us, were

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* φιλομαθως ἐπιγνωθι παρα τῆς ἐκκλησιας.

† ταυτας μονας μελετα σπουδαιως, ἀς και ἐν ἐκκλησια ἀναγινωσκομεν.

much wiser than thou art. As then thou art a child of the Church, pass not over her boundaries." *Cat.* iv. *n.* 20, 22. *p.* 64, 66.—He then reckons twenty-two books of the Old Testament, and, of the new, the usual number; and remarks, that, at that time, there were gospels, written under false names, which were to be shunned as pernicious: he concludes: "What is read in the churches, read; what is not there read, read not." *Ibid.*

Council of Carthage, L. C. In the same century, a council held at Carthage, in 397, enacted, that the canonical scriptures alone should be read in the churches, the books of which it enumerates. In this catalogue are the five books of Solomon, Tobit, Judith, Esther, two books of Esdras, and two of Maccabees. In the New Testament is the book of Revelations. *Conc. Gen. T.* II. *p.* 1177.

Cent. V.

S. Augustin, L. C. He lays down some rules whereby canonical books might be distinguished:—"In this enquiry, the authority of the greater part of the Catholic churches must be followed, and particularly of those, that hold apostolical sees, and received epistles from the apostles. Among the books, those that are admitted by all churches, must be preferred before those that are rejected by some. Again, among these we should pay a greater regard to those, that are acknowledged by a great number of churches, and by the most considerable, than to those that are admitted only by a few churches, and those of no great authority. And if some have been received by the greater number of churches, and rejected by those that have greater authority; though this can hardly happen, they

must hold the same rank."—He then states the catalogue of the canonical scriptures:—The five books of Moses: one of Joshua: one of Judges: one of Ruth: four of Kings: two of Chronicles: Job, Tobias, Esther, Judith, and two of Maccabees: two of Esdras: one of Psalms: Proverbs, Canticles, Ecclesiastes; Wisdom and Ecclesiasticus. "These two, (though doubts may be entertained of their author) yet, because they were deemed worthy to be received into the canon, may be reckoned prophetical." Next, are the twelve Prophets, and Isaiah, Jeremiah, Ezekiel, and Daniel.—In the canon of the New Testament are all the books which are now admitted.—*De Doctrina Christiana, Lib.* II. *c.* viii. *T.* III. *p.* 11.—"If you hear him contradicting," &c. *See the whole p.* 24.

Innocent I. L. C.* In an epistle to Exuperius bishop of Toulouse, he gives a catalogue of the sacred books, which corresponds with that of the Carthaginian Synod, and of S. Augustin. He then adds, that all other writings, which are circulated under the names of some of the apostles, "are not only to be rejected, but to be condemned." *Conc. Gen. T.* II. *p.* 1256.

S. Isidore of Pelusium, G. C. "Those holy volumes of the Scriptures are certain steps, by which to ascend to God. Receive, therefore, as pure gold, and purged, as it were, by the holy spirit, whatever is proposed to you in the Church. But as to such writings, as are not contained in that holy volume, though they may hold out some good advice, leave them to be discussed and preserved by others." *Ep.* 369. *p.* 96.

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* S. Innocent I. succeeded Anastasius in 402, and governed the church of Rome till 417. Thirty-three of his letters are extant.

*S. Gelasius,** *L. C.* In 494 pope Gelasius, aided by a council of seventy bishops, at Rome, published a decree concerning canonical and uncanonical or apocryphal books. The canonical form the same catalogue, as that which we have seen, and the Roman Catholic church admits; save that he reckons but one book of the Maccabees. This is followed by a declaration of the authority of the Roman church and its primacy; an enumeration of the four first general councils; and of the works of the most celebrated fathers; and some critical reflections on the Acts of Martyrs and other writings, which should be received with caution. Then comes a list of the spurious or apocryphal works, which the church condemns; comprising false gospels and other similar writings, the works of heretics, and of some orthodox authors, who, in some points, had departed from the doctrines of the church. *Conc. Gen. T.* iv. *p.* 1260.

While councils and popes were thus laudably employed in fixing the genuine canon of the scriptures, and transmitting them to the churches, S. Augustin, as we have seen, was labouring in the same cause; and before him, Origen, in the third century, had collected, in separate columns, the various Greek versions of the Old Testament, and written commentaries on many books of the Old and New; and S. Jerom, at the end of the fourth century, had translated the Old Testament from the Hebrew, into Latin, and the New from the Greek,—or rather corrected the old translation of the latter—and, besides, published various commentaries. Other fathers, at the same time, in the Eastern and Western churches, particularly S. John Chrysostom and S. Augustin, in their sermons to the people and in writing, expounded many passages and often entire books of the Scriptures. By such various means were

* He succeeded to Felix II. in 492, and held the Roman see about five years. He has left us several letters, and treatises.

emendations often made in the text, or its purity preserved; and thus have authentic copies of the scriptures, in the great points of faith and morality, been transmitted to us by the church; which applauded and sanctioned the successful labours of those learned men in the cause of religious truth.

Council of Trent.

"The holy Synod, proposing always to itself, that, all errors being destroyed, the purity of the gospel may be preserved in the church:—which gospel, before promised by the prophets in the sacred scriptures, our Lord Jesus Christ first promulgated by his own mouth, and then commanded his apostles, as the fountain of all saving truth and of moral discipline, to preach to every creature:—and being sensible, that this truth and this discipline are contained in the written books and unwritten traditions; which traditions, received by the apostles from the mouth of Christ, or taught by them, under the dictation of the holy spirit, have come down to us:—The sacred Synod, following the examples of the holy fathers, with an equal feeling of piety and reverence, receives and venerates all the books, as well of the Old, as of the New Testament, of both which God is the author; as likewise those traditions, belonging to faith and morals, as taught by Christ, or dictated by the divine spirit, and preserved in the church by an unbroken succession." This is followed by an enumeration of all the books, as they are received by, and read in, the Catholic church. *Sess.* iv. *p.* 8.

The Church is the Expounder of the Scriptures.

Proposition IX.

As the Church can assuredly tell us, what particular book is the word of God; so can she, with like assurance, tell us the true sense and meaning of it, in controverted points of faith: the same spirit, which directed the writing of the scriptures, directing the church to understand them, and to teach all mysteries and duties as are necessary to salvation.

SCRIPTURE.

Act. xv. 1. *And some coming down from Judea, (to Antioch) taught the brethren: That except you be circumcised after the manner of Moses, you cannot be saved.* —S. Luke then proceeds to relate, that the apostles and ancients came together to consider of this matter; and that when there had been much disputing, Peter and James delivered their opinions; and Barnabas and Paul told what great signs and wonders God had wrought among the Gentiles by them.—Ibid. 22.—*Then it pleased the apostles and ancients with the whole church, to chuse men of their*

own company, and to send them to Antioch with Paul and Barnabas,—Ibid. 23, 28, 29. *Writing by their hands—It hath seemed good to the Holy Ghost, and to us, to lay no farther burden upon you than these necessary things—that you abstain from things sacrificed to Idols, and from blood, and from things strangled and from fornication.*—Ibid. 41.—*And he (Paul) went through Syria and Cilicia, confirming the churches; commanding them to keep the precepts of the apostles and the ancients.*

See also the texts quoted under the head, The Church cannot fail, *p.* 62.

FATHERS.

Cent. II.

S. Irenæus, L. C. Paul says: "God appointed in his church apostles, prophets, and doctors. Where therefore are the holy gifts of God, there must the truth be learned: with them is the succession from the apostles; and there is the society, whose communication is sound and irreproveable, unadulterated and pure. These preserve the faith of one God, who made all things; increase our love towards his divine son; and expound, without danger, the scriptures to us, not blaspheming the name of God, nor dishonouring the patriarchs, nor contemning the prophets." *Adversus Hær. L.* iv. *c.* 45. *p.* 345.—"To him that believeth, that there is one God, and holds to the head, which is Christ—to this man all things will be plain, if he read diligently the scriptures with the aid of those, who are the priests in the church, and in

whose hands, as we have shewn, rests the doctrine of the Apostles." *Ibid. c. 52. p 355.*

Tertullian, L. C. "But we are not allowed to indulge our own fancies, nor to take that which the fancy of others has suggested. The apostles are our teachers, who invented nothing; but faithfully committed to the world the doctrine which they had received from Christ." *De Præscrip. p. 331. See the quotation p. 74.*

S. Clement of Alexandria, G. C. "Those who seek, &c. *See p. 13.*

Cent. III.

Origen, G. C. "Let him look to it," &c. *See p. 15.*

Cent. IV.

S. Hilary, L. C. "Christ (teaching from the ship) intimates, that they who are out of the Church, can possess no understanding of the divine word. For the ship is an emblem of the church, within which as the word of life is placed, and preached; so they who are without, being as barren and useless sands, cannot understand it." *In Matt. c. xiii. p. 675.*

Council of Toledo, L. C. This council, held in the year 400, thus defines against the prevailing heresies: "If any one shall assert, or believe, that any other scriptures, besides those which the Catholic Church receives, are to be esteemed of authority, or to be venerated, let him be anathema." *Conc. Gen. T. 11. p. 1228.*

Cent. V.

S. Augustin, L. C. "Should the heretic (Faustus) produce other works, which he insists, were written by some of the apostles, by what means will he be able to give them an authority, which has not come down to him through those churches, which the apostles themselves founded." *Lib.* xxiii. *c.* 4. *Contra Faustum. T.* vi. *p.* 117. —"The authority of our sacred books, confirmed by the consent of nations, through the succession of apostles, bishops, and councils, is against you Manicheans; while the authority of your pretended books is null; being maintained by such small numbers, and by those who blaspheme the name of God." *Ibid. c.* 5. *p.* 118.—"Will you assert, that that passage is not in the gospel of Matthew, which the universal church has received through the succession of her bishops?—From the time that evangelist lived, that book, through an uninterrupted series of ages, is brought down to us.—But you, perhaps, will produce another copy, under the name of some one of the apostles, in which you may read, that Christ was not born of Mary. As one of these books must lie; which, think you, should be credited? That, which the church, founded by Christ, propagated by the apostles, spread through the world, received and has preserved; or that which the same church rejects as unknown to her?* *Ibid. L.* xxviii. *c.* 2. *p.* 193. —"If every art, however low and easy of attainment, still, to be acquired, demands a teacher; what can be more

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* *Cui nos potius censes fidem accommodare debere? Ei ne, quem illa Ecclesia ab ipso Christo inchoata—ab initio traditum et conservatum agnoscit atque approbat; an ei, quem eadem Ecclesia incognitum reprobat?—*

arrogant, than not to be willing to learn those books of divine mysteries from their proper interpreters, and to condemn what is not understood."* *L. de utilitate credendi, c.* 17. *T.* vi. *p.* 45.—"For my part," he says to a Manichean heretic, "I would not give credit to the gospel, unless the authority of the Catholic church induced me to it."† *Contra ep. Fundam. T.* vi. *p.* 46.

Vincent of Lerins, L. C. "But some may say: If the devil and his disciples—and in general all heretics, use the scriptures for their own purposes, how are Catholics to discern truth from falsehood in the holy writings?—This they will do, by studiously following the method handed down to us by the holy and learned men, who are gone before us; that is, by interpreting the Scriptures according to the traditions of the universal Church, and the rules of catholic faith:‡ in which Catholic and Apostolic Church, they must also be guided by universality, antiquity, and unanimous consent."§ *Com. c.* xxvii. *p.* 360.

As the subject will be continued in the ensuing article, and the reader will have seen what was stated under the heads, *Authority of the Church, Indefectibility, and Apostolical succession,* more authorities cannot here be necessary.

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* *Quid temerariæ superbiæ plenius, quam divinorum sacramentorum libros, et ab interpretibus suis nolle cognoscere, et incognitos velle damnare?*

† *Evangelio non crederem, nisi me Catholicæ Ecclesiæ commoveret authoritas.*

‡ *Ut divinum canonem secundum universalis Ecclesiæ traditiones, et juxta Catholici dogmatis regulas interpretantur.*

§ *Sequantur necesse est universitatem, antiquitatem, consensionem.*

Private Judgment.

SCRIPTURE.

1 Cor. xii. 28, 29. *And God indeed hath set some in the Church, first apostles, secondly prophets, thirdly teachers—are all apostles? are all prophets? are all teachers?*—Ephes. iv. 11, 12, 14. *And he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.—That henceforth we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive.*—2 Pet. iii. 15, 16, 17. *—As also our most dear brother Paul, according to the wisdom given to him, hath written to you; as also, in all his epistles, speaking in them of these things: in which are some things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures, to their own destruction. You therefore, brethren, knowing these things before, take heed lest, being led aside by the error of the unwise, you fall from your own steadfastness.*

FATHERS.

Cent. II.

S. Irenæus, L. C. "And not only from the evangelical and apostolical writings, which they perversely

interpret, and wickedly expound, do these (heretics) attempt to prove their assertions; but also from the law and the prophets. For as there are in these many parables and allegories, which may be forced into various meanings, them they craftily fit to their own purpose, and thus draw from the truth those, who have not a firm faith in one God the father, and his son, Jesus Christ." *Adv. Hær. L.* 1. *c.* 1. *p.* 19.—"Such being their positions, which the prophets never preached, nor Christ taught, nor the apostles delivered; they boast their own superior knowledge, and attempt to make it seem credible; forming, as it were, a rope of sand, by adducing some words from the parables or sayings of the prophets, or of Christ, or of the apostles; but so, as to violate the arrangement and order of the sacred writings, and, as far as in them lies, dissolve the whole connection of truth."—This he illustrates by examples.—*Ibid p.* 35. Afterwards, speaking of the same heretics, he observes, that they agree not in any opinion among themselves: "so varying are their notions drawn from the scriptures;* and when a discourse has been read, shaking their heads with great gravity, they pronounce, that its secret meaning is above the capacity of all, and that silence is the proof of wisdom.—When, therefore, they shall be agreed among themselves on what they draw from the scriptures, it will be our time to refute them. Meanwhile, thinking wrongfully, and not agreeing in the meaning of the same words, they convict themselves; but we, having one true and only God for our master, and making his words the rule of truth, always speak alike of the same things;† all acknowledging one God, the creator of the universe, who sent his prophets, and in the latter times,

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* *Tantæ sunt de uno inter eos diversitates, de iisdem Scripturis varias habentes sententias.*

† *Nos de iisdem semper eadem dicimus omnes.*

manifested his son, to confound the incredulous, and draw forth the fruit of justice." *L.* iv. *c.* 69. *p.* 368.

Tertullian, L. C. "And why are heretics aliens and enemies to the apostles, but from the diversity of doctrine, which each one of them, as he likes best, has himself advanced or received in opposition to them? Where, therefore, this diversity of doctrine is, there will the scriptures and the expounding of them be adulterated.* For they who proposed to themselves to teach differently, would see a necessity of altering the instruments whence that teaching is derived. They could not otherwise advance their opinions. And as they could alone succeed by such means; so we, to maintain the integrity of our doctrine, must preserve its sources pure. In our sacred writings what is there adverse to us? What have we imported, that we must amend, by making some change in the scriptures, because something adverse is found in them? What we are, they are. From them we were formed, before there was any thing different from what we are." This reasoning he pursues with great ingenuity, shewing that the heretics Marcion and Valentinus erased passages, or altered the sense, of the scriptures, as their respective views required. He then adds: "I am much deceived, if these men even agree in their own rules, while each one, according to his own fancy, modifies what he has received, as he did, who delivered it.† What Valentinus might do, that might his followers; that might Marcion and the Marcionites; that is, change their belief as they liked. In one word, view narrowly all these

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* *Illic scripturarum et expositionum adulteratio deputanda est, ubi diversitas invenitur doctrinæ.*

† *Unusquisque suo arbitrio modulatur, quæ accepit; quemadmodum de suo arbitrio ea composuit ille qui tradidit.*

heresies, and you will find that, in many things they differ from their founders. Most of them indeed have no churches, and wander far and wide, like solitary and selfish exiles, void of faith, and without see or mother-church."* *De Præscrip. c.* xxxviii. xlii. *p.* 338, 339.

Cent. III.

Origen, G. C. "He, who, reading the gospel, applies to it his own interpretation, not understanding it as the Lord spoke it, truly he is a false prophet, uttering words from his own mind. These words may fairly be understood of heretics, for they apply their own fables to the gospels, and the writings of the apostles; expounding by their own judgment, and not according to the sense of the holy spirit." *Hom.* 11. *in Ezech. T.* iii. *p.* 362.

S. Cyprian, L. C. "And let not some men deceive themselves by an idle interpretation of the words of Christ, when he said: *Where there are two or three gathered together in my name, there I am with them.* (Matt. xviii. 20.) Corrupting the gospel and interpreting falsely, they take the last words, and omit what goes before; retaining one part, and craftily suppressing the other. As they are cut off from the church, so do they cut off the words of scripture. For, recommending to his disciples unanimity and peace, the Lord said to them: *If two of you shall agree upon earth, concerning any thing whatsoever they shall ask, it shall be done for them by my father: for where there are two or three gathered, &c.* shewing, that much is granted, not to the number, but to

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* *Plerique nec ecclesias habent, sine matre, sine sede, orbi fide, extorres, quasi sibi, late vagantur.*

the unanimity of the supplicants. *If two of you*, he says, *shall agree upon earth:* he gives the first place to unanimity, to peaceful concord: on this he insists. But how shall he agree with another, who has dissented from the body of the church and from the whole fraternity? Can two or three be gathered together in the name of Christ, who, it is plain, are separated from him and his gospel? For we did not leave them, but they us. Chusing for themselves separate conventicles, they quitted the head and the fountain of truth."* *De Unit. Eccles. p.* 112.

Cent. IV.

Eusebius of Cæsarea, G. C. He thus addresses a heretic, who rested his faith on his own interpretation of scripture: "Where hast thou learnt these things? Who was thine informer? What bishop? What councils? What ecclesiastical writer?" *Contra Marcellum, L.* 11. *c.* 4. *p.* 53, 54.—"Then are his garments divided, and lots cast for his coat, when each one corrupts, and tears the beauty of his word, that is the expressions of the holy scriptures, and entertains such opinions as are usually advanced by heretics." *Dem. Evang. L.* x. *p.* 506.

S. Hilary, L. C. "When once they began (the Arians) to make new confessions of faith, belief became the creed of the times, rather than of the gospels.† Every

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* *Non enim nos ab illis, sed illi a nobis recesserunt—Dum conventicula sibi diversa constituunt, veritatis caput atque originem reliquerunt.*

† *Facta est fides temporum, potius quam evangeliorum.*

year new creeds were made, and men did not keep to that simplicity of faith, which they professed at their baptism. And then what miseries ensued! For soon there were as many creeds as might please each party;* and nothing else has been minded, since the council of Nice, but this creed-making. New creeds have come forth every year, and every month.† They have been changed, have been anathematized, and then re-established; and thus by too much enquiring into the faith, there is no faith left. Recollect, that there is not one of the heretics, who does not now impudently assert, that all his blasphemies are derived from the scriptures.—They all urge the scriptures, without any knowledge of them, and without faith, talk of their faith. For it is not by reading, but by comprehending their sense, that the scriptures should be weighed." *Ad Constant. L.* 11. *p.* 1227, 1228, 1230.

S. Basil, G. C. He addresses a heretic; "What is it you say? Shall we not allow more to antiquity? Does not the multitude of christians claim respect, who now are, as well as those who went before us? These abounded in every grace, and must we disregard them, against whom you have lately brought out your impious discoveries? Must we shut our eyes, and, suppressing all recollection of every holy man, submit our understandings to your deceits, and idle sophistries? Truly, your influence must be great, if, what the devil could not effect by his wiles, we should concede to your dictation; that is, persuaded by you, we should prefer your inventions to that tradition of belief, which, in all former times, prevailed under the direction of so many holy men." *L.* 1. *Adv. Eunom. T.* 1. *p.* 210.

S. Ephrem, G. C. "Heretics, willing to give strength to their error, endeavour to extract passages from

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* *Tot nunc fides existere, quot voluntates.*

† *Annuas atque menstruas de Deo fides decernimus.*

the scriptures, by which to pervert the minds of those, who may listen to them. Of them Irenæus has well said: *Such being their positions, which the prophets never preached, &c.* As page 118." *De virtute c.* 8. *T.* 11. *p.* 49. *Ed. Vossii.*

Rufinus* relates of S. Basil and Gregory Nazianzen, that "during the thirteen years they spent at Athens, laying aside all profane words, they applied solely to the sacred writings, explaining them, not from their own presumption, but by the authority of those ancient fathers,† who, it was plain, had received the rule of interpretation, from apostolical succession."‡ *Hist. Eccles. L.* 11. *c.* 9. *p.* 256. *Edit. Basil.* 1562.

S. Cyril of Jerusalem, G. C. "If thou learnest the faith, thou shalt possess the promise; but thou must hold fast to that faith which the church alone teaches, confirmed as it is by all the scriptures. For as all persons are not able to read those scriptures; and some from ignorance, some from occupation, are witheld from acquiring knowledge; that thou mayest not through ignorance, lose thy soul, we have comprised, in a few lines, the sum of Christian doctrine, which, as it is read to you, we would have you to retain, inscribing it on your minds, not on paper.—Admit no other doctrine than this, even though we, by some change in ourselves, or an angel from heaven, as the apostle says (*Gal.* 18.), should teach other-

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* A priest of Aquileia, who flourished from the year 372 to about 410. He translated, or rather paraphrased, several of the works of Origen, and the history of Eusebius, adding two books, and bringing the history of the church down to the death of Theodosius.

† *Ex majorum scriptes et autoritate.*

‡ *Ex apostolica successione intelligendi regulam suscepisse constabat.*

wise.—When a proper occasion offers, you may draw from the sacred scriptures such proofs as are contained in them: for the things of faith were not composed by men, but the unity of doctrine, in all points of moment, is from the scriptures." *Catech. V. n.* 7. *p.* 75.—"Who but the divine spirit, whose word the scriptures are, can understand the hidden things of God? But even that spirit has not spoken, in the scriptures, of the generation of the son of God from the father. Then why will you enquire into that which is not there written? You that do not know what is written, be not curious in other things. Many points are there delivered, which we comprehend not: what is not delivered, we should not attempt to know." *Catech.* xi. *n.* 4. *p.* 140.

S. Gregory of Nazianzum. G. C. To one indeed, is given the word of wisdom; to another the word of knowledge: (1 Cor. xii. 8.) My brethren, let us respect, and guard, and maintain this order. Let some hear, others speak, and others act.—We must not all exercise the office of the tongue, which is the most prompt and ready member; for all are not apostles, nor prophets, nor expounders.—To teach is great and eminent; but to learn is void of danger. You that are a sheep, why do you arrogate the function of the shepherd? Being the foot, why will you be the head? Why do you pursue the great, but uncertain and perilous, gains of the ocean; when you may till the earth in safety?" *Orat.* xxvi. *T.* 1. *p.* 450.—"Truly, there should have been a law among us, whereby—as among the Jews young men were not allowed to read certain books of scripture—not all men, and at all times, but certain persons only, and on certain occasions should be permitted to discuss the points of faith." *Ibid. p.* 462.—"If these heretics may freely teach and promulgate their opinions, who does not see, that the doctrine of the church will be condemned, as if truth were on their

side? But two opposite doctrines, on the same point, cannot possibly be true." *Orat.* xlvi. *p.* 722.

S. Epiphanius, G. C. *See the passage p. 22.*

S. Jerom, L. C. "These things (some passages of scripture) I have lightly touched on, that you may be convinced, how necessary a guide is, when you enter on the study of the scriptures. I say nothing of grammarians, rhetoricians, philosophers, and of other learned professions, the knowledge of which is so useful, and the rules of which are laid down. Let me speak of menial arts, such as are learnt not by lectures, but by practice. In all these, however, there must be some one to shew the way.—The art of understanding the scriptures alone is open to every reader! Here, learned or unlearned, we can all interpret. The tattling old woman, the doating old man, the wordy sophist, all, all here presume; they tear texts asunder, and dare become teachers before they have learned. Some you may see, surrounded by a female circle, weighing out with a solemn brow their pompous phrases, and discussing the import of these sacred oracles; while others, oh shame! are taking lessons from the women, that they may be able to instruct the men.—I speak not of those who, like myself, coming to the study of the holy scriptures from profane authors and the exercises of worldly eloquence, vainly fancy all they utter to be the law of God; not deigning to learn, what the prophets, and what the apostles thought. In support of their own conceptions they adduce incongruous proofs; not aware, that, to distort sentences, and to force the reluctant scripture to bend to their own wishes, argues not a superior understanding, but is a mode of teaching the most faulty." *Ep.* 103. *ad Paulinum, T.* I. *p.* 1008.

Cent. V.

S. Augustin, L. C. "So great is the depth of the sacred writings, that I might daily advance in them, if, from youth to old age, I were to endeavour, in the midst of leisure, with incessant application, and with greater talents, to learn them only; not that, in those points that are necessary to salvation, the difficulty be so great: but when a man has acquired that faith, which is necessary to form a good and holy life, then so much remains involved in obscurity, such depth of wisdom in the expression, and in the thing signified, that, after the most acute and ardent mind has given all its days to the study, it finds the truth of the saying; *When a man hath done, then shall he begin.*" (Eccles. c. xviii. 6.) *Ep.* 137. *alias 3. ad Volusianum. T.* 11. *p.* 4.—"Heresies have not arisen, nor certain pernicious doctrines, but from the holy scriptures being ill understood, and when rash and bold assertion has been the consequence.* Wherefore, my brethren, what we are little able to comprehend, let us listen to with great caution, and, with humble deference, holding the sound rule, that we use that as food, which, according to the faith that is in us, we understand; and what we do not thus understand, still believe without doubting, that it is good and true." *Tract* xviii. *in Ioan. T.* ix. *p.* 64.—"All these silly heretics, who wish to be called Christians, varnish over their wild fancies with the words of Christ, when he said to his disciples: (John xvi. 12.) *I have yet many things to say to you, but you cannot*

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* *Neque enim natæ sunt hæreses, et quædam dogmata perversitatis —nisi dum Scripturæ bonæ intelliguntur non bene: et quod in eis non bene intelligitur, etiam temere et audacter asseritur.*

bear them now; as if the imaginations of these men were the things which the disciples could not then bear.* This the apostle foresaw: (II Tim. iv. 3, 4.) *For there shall be a time, when they will not endure sound doctrine, but, according to their own desires, they will keep to themselves teachers, having itching ears: and will turn away their hearing from the truth, but will be turned to fables.*" *Tract.* 97. *in Ioan. T.* 9. *p.* 197.

"Wherefore, though on this subject (concerning baptism) there should not be any clear decision from the scriptures, yet, even here, the truth of those scriptures is held by us, when we do that which the universal church approves. This church the divine authority commends, and as it cannot deceive us, he, who fears to be imposed on, under the obscurity of the present question, will consult the church, which, without any ambiguity, the scriptures establish.†" *Contra Crescon. L.* 1. *T.* vii. *p.* 168.—"No one, certainly, can attribute to the sacred writings the many and various errors of heretics; though they all endeavour to rest their false and fallacious opinions on that authority." *De Trinit. L.* 1. *T.* 111. *p.* 87.—"Whence came Donatus? From what country did he spring? Out of what sea did he rise? From what sky did he descend? *L.* 111. *Con. Donat. T.* vii. *p.* 44.

Notwithstanding the caution which this great man recommends to all readers of the scriptures, on account of the bad use that has been made of them, he is ever earnest in pressing their perusal; while no one has written so much to elucidate their contents, and to establish their authority. So have written S. Jerom of the Latin church, and, among the Greeks, S. John Chrysostom.

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* *Quasi hæc ipsa sint, quæ tunc discipuli portare non poterant.*

† *Eandem Ecclesiam de illa consulat, quam fine ulla ambiguitate sancta Scriptura demonstrat.*

Vincent of Lerins, L. C. "Often having enquired, with much earnestness, from many holy and learned persons, by what certain and general rule, I might distinguish truth from error, this answer I received from all—That if I or any other person, would detect the frauds of heretics, avoid their snares, and stand stedfast in the true faith, we must ground ourselves on two principles—the authority of the scriptures, and the tradition of the Catholic church."* *Common. n.* ii. *p.* 316.—"But some, perhaps, may ask:—The canon of the holy books being perfect, and more than sufficient for itself, why should the authority of the church be joined to it?—I answer: Because the scripture, having a sublime sense, is differently expounded. By one person it is interpreted in one sense, by a second in another sense: so that there are almost as many opinions about its meaning, as there are persons. Novatian, Sabellius, Donatus, Arius, Eunomius, Macedonius, Apollinaris, Priscillian, Jovinianus, Pelagius, Celestius, and finally Nestorius, admit no common interpretation. It is therefore wholly necessary, on account of so many subtle evasions, to take the sense of the Catholic church for our rule."† *Ibid. n.* 11. *p.* 317. —"It may be asked: Have heretics recourse to the authority of the scriptures?—Yes, truly, and with great eagerness. You may see them running over all the volumes of the divine law, from the books of Moses, through those of kings, the psalms, the prophets, the evangelists, and the apostolic epistles. In the presence of

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* *Primum scilicet divinæ legis auctoritate, tum deinde Ecclesiæ Catholicæ traditione.*

† *Ut propheticæ et apostolicæ interpretationis linea secundum Ecclesiastici et Catholici sensus normam dirigatur.*

their followers, or their adversaries; publicly or in private; in their sermons, or in their writings; at the table, or in the streets; they seldom utter any thing from themselves, that is not carefully disguised in scripture-language.—But the more artfully they conceal themselves in the shade of the divine writings, the more carefully are they to be avoided and dreaded.* For well they know, were their errors plainly announced, they would give satisfaction to very few: they sprinkle them, therefor, with the odour of celestial eloquence, that he, who would reject a human error, may be allured by the divine oracles." *Ibid. n.* xxv. *p.* 356.—"Should any one enquire,—while they advance their errors,—what proof have you? Whence do you learn, that it is my duty, as you say, to depart from the universal and ancient faith of the Catholic church?†—Without hesitation they reply: *So it is written.* (Matt. iv. 6.) And at once they have ready a thousand testimonies, a thousand examples, and a thousand authorities, from the law, the psalms, the prophets, the apostles; which, interpreted according to their own humours, may cast the unhappy soul into the abyss of heresy."‡ *Ibid. n.* xxvi. *p.* 359.

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* *Sed tanto magis cavendi et pertimescendi sunt, quanto occultius sub divinæ legis umbraculis latitant.*

† *Unde probas, unde doces quod Ecclesiæ Catholicæ universalem et antiquam fidem dimittere debeam? statim ille:* Scriptum est enim.

‡ *Quibus novo et malo more interpretatis, ex arce Catholica in hæreseos barathrum infelix anima præcipitetur.*

Apostolical Traditions.

By *Apostolical Traditions* are understood such points of Catholic belief and practice, as, not committed to writing in the holy scriptures, have come down, in an unbroken series of oral delivery, from the apostolic ages. Among many of these traditions, which will be seen, may be placed, in the first place, and by way of illustration, the authentic canon of the books of the Old and New Testament, carefully separated from all apocryphal admixture, preserved in the church, and transmitted to us.

SCRIPTURE.

2 Thess. ii. 14. *Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word or by our epistle.*—iii. 6.—*And we charge you, brethren, in the name of the Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly, and not according to the tradition which they have received of us.*—1 Cor. xi. 2. *Now I praise you, brethren, that in all things you are mindful of me: and keep my ordinances as I delivered them to you.*—23.—*For I have received of the Lord, that which also I delivered to you, that the Lord Jesus, the same night, in which he was betrayed, took bread.*—34.—*And the rest I will set in order when I come.*—1 Tim. vi. 20.—*O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words, and oppositions of knowledge falsely so called.*—

2 Tim. i. 13. *Hold the form of sound words, which thou hast heard of me in faith, and in the love which is in Christ Jesus.*—ii. 2. *And the things which thou hast heard of me before many witnesses, the same commend to faithful men, who shall be fit to teach others also.*—iii. 14. —*But continue thou in those things which thou hast learned, and which have been committed to thee: knowing of whom thou hast learned them.*

FATHERS.

Cent. I.

S. Ignatius, G. C. Eusebius, the father of ecclesiastical history, and who died early in the fourth century, speaking of S. Ignatius, the disciple of S. Peter, and who, after him, was the second bishop of Antioch, says:—"As he was lead through Asia under a strict guard of soldiers, and entered the several cities, in his exhortations to the churches, he admonished them, in the first place, to be aware of the false doctrines of the heretics, which now began to emerge into light, and to spread themselves widely. He then exhorted them to hold fast to the tradition of the apostles, which tradition, confirmed by his own testimony, for the more sure information of posterity, he deemed it necessary to commit to writing." * *Hist. Eccles. L.* iii. *c.* 36. *p.* 130.

* πρὸυτρεπε τε ἀπριξ ἐχεσθαι της των ἀποστολων παραδοσεως, ἡν ὑπερ ἀσφαλειας, και ἐγγραφως, ἤδη μαρτυρομενος, διατυπουσθαι ἀναγκαιον ἡγειτο.

Cent. II.

S. Irenæus, L. C. "When these heretics are convicted from the scriptures, they begin to accuse the scriptures themselves, as not being accurate, and void of authority, and so variously expressed, that from them truth cannot be discovered by those who are ignorant of tradition. For that truth came not by writing, but by the living voice: wherefore Paul said: (1 Cor. ii. 6.) *Howbeit we speak wisdom among the perfect; yet not the wisdom of this world.*—Now this wisdom each one of them pretends to possess, as he has drawn it from himself. For each one in his own perversity, perverting the rule of truth, blushes not to vaunt himself. On the other hand, when we appeal to that tradition, which, coming from the apostles through the succession of ministers, is preserved in the churches, they object to it, observing that, being themselves wiser than those ministers, and the apostles themselves, they have discovered the genuine truth.—Thus they assent neither to the scriptures, nor to tradition."* *Adv. Hæres. L.* iii. *c.* 2. *p.* 199, 200.—"And had these apostles left us nothing in writing, must not we, in that case, have followed the rule of doctrine, which they delivered to those to whom they entrusted their churches? To this rule many barbarous nations submit, who, deprived of the aid of letters, have the words of salvation written on their hearts, and carefully guard the doctrine which has been delivered." *Ibid. c.* iv. *p.* 205.

In a letter preserved by Eusebius, he says: "Polycarp (bishop of Smyrna and the disciple of S. John), agreeing in all things with the holy scripture, spoke of

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* *Neque Scripturis, neque traditioni consentire eos.*

the miracles and the doctrine of our Lord, just as he had heard them related by those, who had themselves seen the Lord of life. Those same things, by the divine goodness, I also heard (from Polycarp), impressing them, not on paper, but on my heart; and I constantly revolve them in my mind." *Hist. Eccles. L.* v. *c.* 20. *p.* 238.—"This Polycarp," Irenæus relates himself, "always taught what he had learnt from the apostles, delivering it to the church; and these things alone are true. To them all the churches of Asia, and they who, down to this day, have succeeded to Polycarp, bear testimony. He was a man of much greater authority, and a witness of truth more faithful, than Valentinus, and Marcion, and such perverse thinkers. Coming to Rome, in the time of Anicetus, he converted many heretics to the church of God, announcing the one and only truth, which he had received from the apostles, and which he delivered to the church. There is an epistle of Polycarp to the Philippians, from which may be collected, what was the character of his faith, and the truth which he preached. Moreover, the church of Ephesus, which Paul founded, and where John resided to the time of Trajan, is itself a witness to the doctrine delivered by the apostles." *Adv. Hær. L.* iii. *c.* 3. *p.* 203. See more on this subject, from this father, under, *The Marks of the Church, p.* 35.

Clement of Alexandria, G. C. "They, who preserved the true tradition of blessed doctrine, receiving it from Peter, and James, and John, and Paul, as a son from his father, have come to us, here to deposit the apostolic seeds received from their elders.—Christ did not reveal to many, what did not appertain to many; but to a few, whom he thought proper; that they receiving it might communicate what they had received to others." *Strom. L.* 1. *p.* 201.—"They are instigated by a love of false glory, who, by other traditions, corrupt those truths, which

agree with the inspired word, and were delivered by the holy apostles and by teachers, opposing the divine tradition by human doctrines,* that they may establish heresy. For among those learned ornaments of the church, what was left for Marcion, or for others who entered not by the right road? In wisdom they could not surpass their predecessors, so as to add any thing to what they had truly taught. It would, indeed, have been well for them, could they have acquired what had been delivered." *Strom. L.* vii. *p.* 896.

Tertullian, L. C. "With this design Marcion dared reject so many original documents of Christ, that the reality of his body might not be proved. And by what authority? I ask thee.—If thou art a prophet; foretel us something: if an apostle; publicly proclaim it: if of apostolic origin; think as the apostles thought: if a christian only; believe what has been delivered:† but if thou art none of these; why, I say, die: for, in truth thou art now dead, not being a Christian, by having rejected that belief which makes a Christian‡—Wherefore, rejecting what thou didst believe, thou shewest thy want of faith; but this proves not, that thou didst it properly. Rather it evinces, that what thou hast rejected was before otherwise believed. So it had been delivered: but what was delivered, was true, coming from them whose duty it was to teach it. Rejecting then what had been delivered, thou hast rejected what was true. Thou hadst no right to do it."§ *De carne Christi, c.* 11. *p.* 444.—"If scripture has here

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* ἀνθρωπειαις διδασκαλιαις ἐνισταμενοι θειᾳ παραδοσει.

† *Crede quod traditum est.*

‡ *Non es Christianus, non credendo, quod creditum Christianos facit.*

§ *Quod erat traditum rescindens, quod erat verum rescidisti. Nullo jure fecisti.*

defined nothing, surely usage has; which usage has arisen from tradition. For had it not been delivered, how could it have obtained practice? But you say, even in speaking of tradition, some written authority is necessary. Let us then enquire, whether no tradition should be admitted, unless it be written?* I will allow, that it should not, if no examples of other practices can be adduced, which we maintain on the sole title of tradition, and the strength of custom, without the smallest written authority." He proceeds to mention certain practices in the administration of baptism and in other rites, and then adds:—"Of these and other usages, if you ask for the written authority of the scriptures, none will be found. They spring from tradition,† which practice has confirmed, and obedience ratified." *De corona Militis, c.* iii. iv. *p.* 289.

"To the scriptures therefore an appeal must not be made:‡ on them no contest should be instituted, where victory is uncertain. And should the issue prove more favourable, another rule should rather be pursued. The question is:—To whom was that doctrine committed, by which we are made Christians? For where this doctrine and this faith shall be found, there will be the truth of the scriptures, and their expositions, and of all Christian traditions." *De Præscrip. c.* xix. *p.* 334.—See other passages from the same Tertullian, under, *The Marks of the Church, p.* 36.

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* *Quæramus an et traditio non scripta non debeat recipi?—*

† *Harum—legem scripturarum nullam invenies: traditio tibi prætendetur auctrix.*

‡ *Ergo non ad scripturas provocandum est.*

Cent. III.

Origen, G. C. "The church, by tradition, has received from the apostles, to give baptism to infants." *In. c.* vi. *ad Rom. T.* 11. *p.* 543. *Ed. Basil.* 1571.—"As often as heretics produce the canonical scriptures, in which every Christian agrees and believes, they seem to say: *Lo, with us is the word of truth.*' But to them, (the heretics) we cannot give credit, nor depart from the first and ecclesiastical tradition: we can believe only, as the succeeding churches of God have delivered." *Tract.* xxix. *in Matt. T.* 3. *p.* 864. *Ed. Bened.*

S. Hippolytus,* G. C. "Let us believe, brethren, according to apostolical tradition, that God the word descended from heaven." *Contra Noetum, p.* 243. *Ed. Hamburg*, 1716.

S. Cyprian, L. C. "Know then, that we are instructed to observe what Christ delivered in offering the chalice, and to depart from nothing, of which he set us the example. The chalice, which is offered up in remembrance of him, must contain wine and water."† *Ep.* lxiii. *p.* 148.—"It is easy to minds that are religious and simple, to lay aside error, and to discover truth: For if we turn to the source of divine tradition,‡ error ceases." *Ep.*

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* He flourished in the beginning of the third century; but of what see he was bishop, is uncertain. Of the many works he wrote, only fragments remain, which were published by Fabricius in 1716. He suffered martyrdom about the year 230.

† This is known only by tradition.

‡ *Si ad divinæ traditionis caput et originem revertamur.*

lxxiv. *p.* 215.—On this passage S. Augustin observes: "The advice which Cyprian gives to recur to the tradition of the apostles, and thence to bring down the series to our own times, is excellent, and manifestly to be followed." *De Bapt. Contra Donatistas, L.* v. *c.* 26. *T.* vii. *p.* 64.

S. Stephen, L. C.* In his letter to the church of Africa, which is recorded by Vincent of Lerins in his Commonitorium, he thus decrees: "Let no innovation be introduced; but let that be observed, which is handed down to us by tradition."† *Com. n.* vi. *p.* 323.

Cent. IV.

Eusebius of Cæsarea, G. C. "The disciples of Christ, following the practice of their master, and accommodating their instructions to the capacities of their hearers, delivered what was most perfect to those, who were in a condition to receive it: but to the greater part, letting themselves down to their weakness, they imparted their lessons, sometimes in writing, and sometimes by word of mouth, as things to be observed by an unwritten rule."‡

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* S. Stephen succeeded S. Lucius in the chair of S. Peter, in 253. In the controversy concerning the rebaptization of heretics, he maintained against the Africans, on the authority of tradition, that baptism, given in the name of the three persons of the holy Trinity, is valid, though conferred by a heretic. He died or suffered martyrdom, in 257.

† *Nihil novandum nisi quod traditum est.*

‡ ταυτα συγκατιοντες τη των πλειονων ἀσθενεια, τα μεν δια γραμματων, τα δε δι' ἀγραφων θεσμων φυλαττειν παρεδιδοσαν.

Dem. Evang. L. 1. *c.* 8. *p.* 29.—"These are the things which we briefly propose to the consideration of the Galatians, from the epistle addressed to them by Paul, in which is contained the mystical regeneration of saving faith, in the name of the Father, Son, and Holy Ghost. Which truths, though they be consigned to the sacred writings, are still, in a fuller manner, confirmed by the tradition of the Catholic church, which church is diffused over all the earth.* This unwritten tradition confirms and seals the testimonies of the holy scriptures." *Ibid. L.* 1. *Cont. Marcellum, c.* 1. *p.* 9.

S. Athanasius, G. C. "But you, resting on the foundation of the apostles, and holding the traditions of the fathers,† pray, that all animosity may cease." *De Syn. T.* 1. *p.* 767.—"If the Arians allow, that these things are new, they will not deny, that this heresy is something foreign, and not received from the fathers. But what is not thus received, but newly discovered,‡ of what nature, I beg, is it, but of that, of which the apostle spoke: *In the last times some shall depart from the faith, giving heed to spirits of error?* (1 Tim. iv. 1.) *Orat.* 1. *cont. Arianos, T.* 1. *p.* 412.—"That is the true doctrine, as the fathers delivered,§ that the sound judgment, when all agree among themselves, not differing in any thing that has been received." *Ibid. p.* 211.

S. Basil, G. C. "Among the points of belief and practice in the church, some were delivered in writing,

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* ἐξ ἀγραφῳ παραδοσεως.

† τας παραδοσεις των πατερων κατεχοντες.

‡ το μη ἐκ πατερων, ἀλλα νυν ἐφευρεθεν.

§ ὡς οἱ πατερες παραδεδωκασιν.

while others were received by apostolical tradition in mystery, that is, in a hidden manner: but both have equal authority,* nor are they opposed by any one, who is but slightly versed in ecclesiastical rites. For if we attempt to reject, as matters of little moment, such points as were not written, we shall, by our imprudence, offer a signal injury to the gospel, confining the whole preaching of faith to a mere name."—He instances many practices, then in use in the Eastern churches, and asks in what part of scripture they can be found?—"But by tradition," he adds, "they have been brought down to us. And the day would not suffice me, were I to enumerate all those points which have been thus delivered."—He chiefly alludes to the use of the sign of the cross, and many ceremonies in the administration of the sacraments." *De Spir. Sancto*, c. 27. *T.* iii *p.* 54.—"If nothing else that is unwritten, be received, then this may not. But if the greater part of our sacred rites is unwritten, together with many others, let us receive this. In my opinion, it is apostolical to adhere to unwritten traditions."† *Ibid.* c. 29. *p.* 60.—"Separate not the Holy Spirit from the Father and the Son: let tradition deter you.‡ For so the Lord taught, the apostles preached, the fathers maintained, the martyrs confirmed. Be satisfied to speak, as you were instructed." *Serm.* vi. *adv. Sabel. T.* ii. *p.* 194.—"Some turn to Judaism on account of the (apparent) confusion in the divine persons, and others to paganism from other motives: so that neither the divinely inspired scripture has any effect on them; nor can the apostolical traditions

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* ἁπερ ἀμφοτερα την αὐτην ἰσχυν ἐχει προς την ευσεβειαν.

† ἀποστολικον ὁιμαι και το ταις ἀγραφαις παραδοσεσι παραμενειν.

‡ δυσωπειτω σε ἡ παραδοσις.

compose their differences." * *De Spirit. Sanct. c.* xxx. *T.* iii. *p.* 66.—"Let us now consider, what are our notions concerning the divine Spirit, as well those which we have drawn from the scriptures, as what we have received from the unwritten tradition of the fathers." † *Ibid. c.* ix. *p.* 19.—"It is the common aim of all the enemies of sound doctrine, to shake the solidity of our faith in Christ, by annulling apostolical tradition."—He adds: "They dismiss the unwritten testimony of the fathers as a thing of no value." ‡. *Ibid. c.* x. *p.* 21.

S. Gregory of Nyssa, § *G. C.* "It is sufficient for our purpose to be in possession of a tradition coming down from our fathers as an inheritance transmitted from the apostles || through a succession of holy men." *Orat.* III. *contra Eunom. T.* ii. *p.* 126. *Edit. Paris.* 1615.

S. Gregory of Nazianzum, G. C. "I wish, to the last breath of life, that deposit should be confessed of those holy fathers, who lived nearest to Christ and to the origin of our faith, and that profession maintained, which

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* ὑντε τῶν ἀποστολικῶν παραδοσεων τας προς ἀλληλας ἀντοις διαλλάγας βραβεύσασων.

† και ας ἐκ της ἀγραφε παραδοσεως των πατερων διεδεξαμεθα.

‡ την ἀγραφον των πατερων μαρτυριαν ὡς ἐδενος ἀξιαν ἀποπεμπομενοι.

§ He was the younger brother of S. Basil; like him highly celebrated for his acquirements, and bishop of Nyssa, on the confines of Cappadocia in Asia Minor. His writings are numerous. He died very late in the fourth century.

|| ἀρκει—το ἐχειν πατροθεν ἥκουσαν προς ἡμας την παραδοσιν—ἐκ των Αποστολων.

we imbibed with our milk, which we uttered with our first speech." *Orat.* vi. *T.* 1. *p.* 141.—"My sheep hear my voice, that voice which was instructed by the sacred oracles, and the writings of the holy fathers. What I have learnt from them, I shall always teach, not varying in a single point as the times may vary. In that profession I was born; in that I will die." *Orat.* xxv. *p.* 440.

S. Epiphanius, G. C. "We must look also to tradition: for all things cannot be learned from the scriptures.* For which reason, the holy apostles left some things in writing, and others not. Which Paul himself affirms (1 Cor. c. xi.) *As I delivered them to you*, he says; and in another place: *So I teach, and so I delivered to the churches.* And again: *If you remember: unless you have believed in vain.*" *Adv. Apostolicos. Hær.* lxi. *T.* 1. *p.* 511.—"Our boundaries are fixed, and the foundation and the structure of faith. We have the traditions of the apostles, and the holy scriptures, and the succession of doctrine and truth diffused all around." *Hær.* lv. *T.* 1. *p.* 471.

S. Jerom, L. C. "Now, though there were no scripture-authority, the consent of the whole world would carry with it the weight of a command. For many things, that, by tradition, are observed in the churches, have acquired the authority of a written law." † He then instances certain practices. *Adv. Lucif. T.* 1. *p.* 615.—The above observation is made by the Luciferian; but it is expressly admitted by the orthodox interlocutor in the dialogue.

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* ου γαρ παντα απο της θειας γραφης δυναται λαμβανεσθαι.

† *Multa alia, quæ per traditionem in ecclesiis observantur, auctoritatem sibi scriptæ legis usurpaverunt.*

S. John Chrysostom, G. C. Commenting on the passage to the Thessalonians; (2 Thess. ii. 14.) *Therefore, brethren, stand fast, and hold the traditions which you have learned, whether by word or by our epistle;* he says: "Hence it is plain, that all things were not delivered in writing, but many otherwise; and are equally worthy to be believed. Wherefore, let us hold fast to the traditions of the church. It is tradition: let this suffice."* *Hom.* iv. *in* 2 *Thess. T.* xi. *p.* 386.—"Not by his epistles only, but by word of mouth, Paul delivered to his disciple (Timothy) what he would have him do. This he shews in many other places, saying: *whether by word, or by our epistle.* But particularly on this occasion. Lest therefore, we should think, that his doctrine has less weight, he delivered many things to him unwritten,† which calling to his recollection, he adds: *Hold the form of sound words which thou hast heard of me.*" *Hom.* 111. *in c.* i. 2 *Tim. T.* xi. *p.* 552.

Cent. V.

S. Augustin, L. C. "What the holy fathers found in the churches, that they held to: they taught what they learned; what they received from the fathers, they delivered to the children."‡ *Contra Julianum, L.*

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* ἐνταυθα δηλον, ὁτι ὰ παντα δι' ἐπιστολης παρεδιδοσαν, ἀλλα πολλα καὶ ἀγραφως. ὁμοιως δε κακεινα, καὶ ταυτα ἐστιν ἀξιοπιστα—παραδοσις ἐστι, μηδεν πλεον ζητει.

† πολλα γαρ ἀυτῳ καὶ ἀγραφως παρεδωκεν.

‡ *Quod invenerunt in Ecclesia, tenuerunt; quod didicerunt, docuerunt; quod a Patribus acceperunt, hoc filiis tradiderunt.*

ii. c. 10. *T.* vii. *p.* 385.—"The church observed a most salutary practice—(alluding to the repetition of baptism)—to correct in schismatics and heretics what was wrong; not to repeat what had been given.—Which practice, I believe, came down from apostolical tradition: * as many things, which are not found in their epistles, nor in later councils, and yet because they are observed through the church, are believed to have descended from the apostles." *De baptismo contra Donatistas, L.* ii. *c.* 7. *T.* vii. *p.* 42.—"What the whole church observes, what was not decreed by councils, but always retained, is justly believed to be of apostolic origin." † *Ibid. L.* iv. *c.* xxiv. *p.* 57—"The custom of the church in baptising infants is not to be disregarded, nor to be deemed superfluous; but were it not of apostolical tradition, it should not be admitted." *De Gen. ad lit. L.* x. *c.* 23, *T.* iii. *p.* 264.

Vincent of Lerins, L. C. *See the quotations p.* 26, *and seqq.*

S. Nilus, ‡ *G. C.* "You ask me, if we should believe, that the Holy Ghost is of the same nature with the father and the son?—So we hold; so we believe; having been taught by the holy fathers." § *L.* ii. *ep.* 210, *p.* 229. *Ed. Rom.* 1668.

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* *Quam consuetudinem credo ex Apostolica traditione venientem.*

† *Quod universa tenet Ecclesia, nec Conciliis institutum, sed semper retentum est, non nisi authoritate Apostolica traditum rectissime creditur.*

‡ S Nilus had for his master the great Chrysostom. After having been governor of Constantinople, he retired into the desert of Sinai, and there led a solitary life. He flourished under the emperors Arcadius and Theodosius, and died about 451.—He has left us several treatises, and a great number of letters on religious subjects.

§ παρα πατερων θειων δεδιδαγμενοι.

Not only then, agreeably to these various opinions, so fully expressed, has the authentic body of our scriptures been preserved by tradition; but, by the same rule, has the expounding of those scriptures been invariably directed: otherwise, how is it, that the *washing of feet*, so expressly enjoined by our Saviour, has not been received and observed as a sacramental institution? Why do we not abstain *from blood and from things strangled*, as the apostles themselves ordained?—In the first case, (John c. xiii.) having washed the feet of his disciples, Christ says to them: *If then I, being your Lord and Master, have washed your feet: you ought also to wash one another's feet. For I have given you an example, that as I have done to you, so you do also.* The injunction is positive.—In the second case, (Acts c. xv.) when difficulties were raised by the Jews against the gentile converts, in favour of the law of Moses, the apostles met in council at Jerusalem; and, after due deliberation, came to the following decision: *It hath seemed good to the Holy Ghost and to us, to lay no further burden upon you than these necessary things: That you abstain from things sacrificed to idols, and from blood, and from things strangled.* Here also is the ordinance positive.—But by tradition we know, that, in the first case, no obligation of compliance was ever imposed on the faithful; and, by tradition again we know, that, in the second, the ordinance was understood to be temporary. Every difficulty is thus removed, and the authority of apostolical traditions clearly ascertained.—From the same tradition we learn the lawfulness of infant baptism; the validity of baptism given by heretics; and the observation of the Christian Sabbath.

The Office of Councils.

Proposition X.

The pastors of the church, who are the body representative, either dispersed, or convened in council, ***have received no commission from Christ to frame new articles of faith—these being solely divine revelations—but to*** explain ***only and to*** define ***to the faithful, what anciently was, and is, received and retained, as of faith in the church, when debates and controversies arise about them. These definitions in matters of faith only, and proposed as such, oblige all the faithful to a submission of judgment.***

SCRIPTURE.

See the texts quoted p. 11, *and under the different marks of the church.* Also Acts. xv. which relates the celebration, by the apostles, of the first council at Jerusalem.

FATHERS.

Vincent of Lerins, L. C. On the subject of councils, he thus enforces the doctrine of the Proposition.—"The church of Christ, the careful and cautious guardian of the doctrines committed to her, never in them makes any change—not diminishing—not adding—she cuts not off things necessary; adds not things superfluous; adheres to her own; usurps not what belongs to others. Her only solicitude is, in treating what is ancient, should there be any points, not fully before expressed, them to open and improve; what have been unfolded and distinctly announced, them to strengthen and confirm; what have been defined and ascertained, them to guard. By the decrees of her councils, what more has the church, at any time, laboured to accomplish, than that, what before was simply believed, should acquire a fuller credence; what was preached with some caution, should be urged with confidence; what was more remissly handled by the Fathers, should be more accurately treated by their successors. This, and this only, urged by the innovating attempts of heretics, has the church by her councils effected. The doctrines which, by tradition alone, she had received from her *elders*, she, in writing, consigns to her children;* comprising in few words the great substance of belief, and, not unfrequently, to remove obscurity, conveying in some more expressive term the unchanged point of faith." † *Commonit. c.* xxiii. *p.* 353.

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* *Quod prius a Majoribus, sola traditione susceperat, hoc deinde posteris etiam per scripturæ chirographum consignaret.*

† *Non novum fidei sensum, novæ appellationis proprietate signando.*

As the Christian faith spread, and churches were formed, no sooner was that faith endangered by innovation, the order of discipline disturbed, or other controversies excited, than recourse was had to synods or councils. In these, the convened ministers of religion, by deliberation and an united effort, were enabled to oppose the progress of error, and to re-establish, or to maintain concord and the order of discipline. But it was not before the fourth century, when Constantine had embraced the Christian belief, and the Arian controversy had convulsed the Christian world, that a general meeting of distant prelates was deemed necessary, or could have been accomplished, though necessary. At all times, provincial synods had met; an intercourse among the churches was maintained; the apostolic faith, through a succession of pastors, was preserved inviolate; and error was successfully opposed.

Cent. IV.

Council of Nice, G. C. In 325, the first general council, summoned by Constantine, met at Nice, in Bithynia, composed of 318 bishops, wherein Arius was condemned; a profession of faith enacted; the time of celebrating Easter determined; and several canons of discipline passed. Into the profession of faith or creed, against the error of Arius was introduced the new word *consubstantial;* thus "conveying," as Vincent of Lerins observed, "by a more expressive term, the unchanged point of faith." And to signify that nothing new, beside the word itself, was intended, the creed is thus prefaced, as S. Athanasius, who was present, notices: "Behold, what is the faith of the church." *Conc. Gen. T.* ii. *p.* 27.—The same Athanasius adds, "In the question con-

cerning the time of celebrating Easter, because the matter regarded practice, the fathers (at Nice) in deciding, said: *It has seemed good to us.* But, in speaking of faith, they said: *So the Catholic Church believes:* to which was immediately added, the confession of faith. This they did to shew, that their doctrine was not new, but apostolic; and that the confession which they committed to writing, contained nothing invented by themselves, but the very doctrines which the apostles had taught." *Ep. de Syn. Arim. et Seleuciæ. T.* i. *parte* ii. *p.* 718.

Council of Constantinople, G. C. In 381, the second general council, convened by the emperor Theodosius, met at Constantinople, to confirm the decisions of Nice; to condemn the error of the Macedonians, who denied the divinity of the Holy Spirit; and to enact some regulations. To meet new difficulties that had been raised, the Creed of Constantinople, in some points, is a little more ample than that of Nice; while the 150 prelates, who formed the council, in giving an account to the Western bishops of what had been transacted, observe: "We maintained the faith of Nice; which faith, as most ancient and consentaneous to our baptismal profession, must be embraced by us, and by you, and by all who pervert not the word of true belief."* *Conc. Gen. T.* ii. *p.* 964.

Cent. V.

Council of Ephesus, G. C. When the heretic Nestorius, bishop of Constantinople—asserting that in Christ were two persons, and that the virgin

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* ταυτην γαρ και ἡμιν και ὑμιν, και πασι τοις μη διαστρεφουσι τον λογον της ἀληθους πιστεως, συναρεσκειν δει.

Mary was not the mother of God—had widely disturbed the Christian faith; the third general council, composed of more than 200 bishops, was assembled at Ephesus, in Asia Minor, in 431, by the command of Theodosius the younger.—In the various publications that preceded the meeting of the council, which are numerous, and in which the Roman bishop Cælestine* and Cyril of Alexandria bore the principal part, one point universally prevails.—That it was the duty of all "to maintain the faith that had been delivered;"—which faith, Nice and Constantinople had confirmed by their decisions, and which, by introducing novelties, Nestorius was aiming to subvert. "He," says Cyril, "when by pious exhortations he should have instructed others, was solicitous only to advance absurd opinions, contrary to that faith which our ancestors received from the apostles, which they retained with firmness, and which, as a precious jewel, they delegated to us." *Ep. Cyril. Conc. Gen. T.* iii. *p.* 341. —"And why," says his friend the bishop of Antioch to Nestorius, "why, if your sentiments coincide with those of the fathers and doctors of the church, as we hear you say, do you decline to profess a word† that properly expresses that sentiment?"‡ *Ibid. p.* 389.

In the council the same principle directed all the proceedings, in which faith was concerned; for the Creed of Nice being read, as containing the acknowledged belief of the Christian churches, by this rule was judgment pronounced severally by the fathers present, as well on the writings of Cyril and Cælestine, as on the opinions of Nestorius. "The epistle of Cyril," they declare, "differs in nothing from the Nicene formulary: it expresses only

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* He succeeded Boniface the first in 422, and died in 432.

† θεοτοκος, Deipara, that is, mother of God.

‡ Τι λυπει το ευσεβες φρονημα καταλληλῳ ὀνοματι δημοσιευσαι;

more diffusely, what that canon conveys in few words." *Ibid. p.* 461, *and seqq.*—But before they proceeded to pronounce sentence on Nestorius, passages from twelve doctors of the church were read, in order still further to shew, what had been the faith of their predecessors. A letter also from the absent bishop of Carthage, Capreolus, was here read, wherein are the following words: "Most holy brethren; for an example to posterity, in order that what you now define, may be firm and permanent, the former constitutions of our fathers must remain unshaken and unaltered. For whoever wishes to give stability to decisions concerning faith, must proceed, not by his own authority, but, drawing strength from the doctrines of antiquity,* make it manifest, that he teaches and holds that one Catholic faith, which has come down from the beginning to the present time, in simple purity, unmoved stability and power." *Ibid. p.* 531.—"It is the wish"—here interposed Cyril, who presided in the council,—"of our Carthaginian brother, that the ancient points of faith be confirmed; and that novelties be reprobated." The whole assembly exclaimed: "We have here but one voice: we all say the same: this is our only wish!"†—They then anathematised and deposed Nestorius.—*Ibid. p.* 532.—Things had proceeded thus far, when deputies arrived from Rome, bearing a letter to the council from Cælestine. In it, having attested the dignity of councils guided by the holy spirit, and declared, that the charge of teaching, delivered to the apostles, descended to all their successors,

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* οὐ τῃ ἰδια ἀυθεντια, ἀλλα δε τῃ των ἀρχαιοτερων ψηφῳ ὀφελει βεβαιωθηναι, ὁπερ ἐφρονησεν.

† τα μεν ἀρχαια κρατυνεσθαι της πιστεως δογματα, τα δε νεαρα, και ἀτοπως ἐξευρημενα, και ἀσεβως ἐιρημενα ἀποδοκιμαζεσθαι και ἐκβαλλεσθαι—ἀυται παντων ἀι φωναι· ταυτα παντες λεγομεν· ἀυτη παντων ἡ ἐυχη.

he adds: "By an hereditary right we are all engaged; we who, in their place, announce the Lord through the different regions of the earth. Observe that we received a general command, which we must all execute—and, by a joint concurrence, uphold what was delivered, and maintained by apostolical succession to our days." * *Ibid.* *p.* 614.

Vincent of Lerins, L. C. Having laid down the principle, which is the principle of the Proposition, that councils frame no new articles of belief, but *explain* only and *define* what anciently was received, he proceeds to verify his doctrine by what was done at Ephesus, where the Synod had been assembled about three years before he compiled his Treatise.—"Nor have I ceased to wonder, how great was the humility and piety of those prelates, who, though so numerous, and by their learning qualified to discuss points of doctrine, and even confidently to advance opinions; yet presumed not; arrogated nothing to themselves; but, with the greatest caution, were careful to deliver nothing to their successors that themselves had not received. Thus not only was the business before them well conducted, but to posterity was an example given, that the faith of sacred antiquity must be reverenced, and the inventions of novelty be rejected." *Common.* 11. *c.* 31. *p.* 367.

S. Leo, L. C. The Christian world had not reposed from this controversy, when Eutyches—the abbot of a numerous convent in the neighbourhood of Constantinople—in his zeal to oppose Nestorianism, fell into the opposite error; maintaining, that as in Christ there was one person, so was there but one nature. When a drop of water, he said, falls into the

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* περισπουδαστον ἐστι, και πρακτεον, ὁπως καματῳ κοινῳ τα εμπιστευθεντα, και δια της ἀποστολικης διαδοχης ἑως του νυν συσχεθεντα φυλαξωμεν.

ocean, it is lost: so is the human absorbed in the divine nature.—The novelty of the expression, as it had always happened, gave the first alarm; and soon a very general reclamation was heard through all the churches. Leo, then bishop of Rome, entered the lists, and, in an admirable epistle, explained the point of doctrine. Speaking of Eutyches, he says; "What can be more wicked, than to entertain impiety, and not to give ear to those who are more learned and more wise than himself? But they fall into this folly, who, meeting, with some difficulties in the search after truth, turn not to the words of the prophets, nor the epistles of the apostles, nor the authorities of the evangelists, but to themselves. And thus, because they refuse to be the disciples of truth, they become the teachers of error. What knowledge in the sacred writings can he pretend to claim, who understands not the first elements of our creed? And what is heard from the mouth of every believer, has not yet entered the mind of this old man." *Ep.* xxiv. *al.* x. *ad Flavianum. p.* 478.

Council of Chalcedon, G. C. When no remonstrance could check the progress of this error,—for Eutyches was powerfully patronised,—the Greek emperor Marcian, in 451, was induced to convene the fourth general council, which met at Chalcedon, composed of more than 500 members. In it the same order was observed as at Ephesus, and, in the various letters that were read, and in all the proceedings, the same principle of religious adherence to the faith that had been received, was universally acknowledged. In the second session, when it was proposed to settle the question of faith, and the imperial moderators had declared; "As to ourselves and the emperor, we hold the faith delivered at Nice and at Constantinople, and as it had been taught by the other holy fathers:" the bishops exclaimed: "No one gives another exposition: we attempt it not, we dare not: the fathers so taught; their expositions are written; we

can go no further."* *Ibid. T.* iv. *p.* 337.—And when the creeds of Nice, and Constantinople, and the letters of Cyril were read, the council again exclaimed: "This is the belief of the orthodox; so we all believe: in this faith we were baptised: in this faith we baptise.—As these holy men write, so we think; so we believed; so we believe." † *p.* 341, 344.—The letter from Leo to Flavian, and several passages from more ancient fathers, in confirmation of the same doctrine, were then read, and again the unanimous voice was heard: "This is the faith of our fathers; the faith of the apostles: we all thus believe; the orthodox so believe; anathema to him that believes otherwise." ‡ *P.* 368.

After various transactions, and before the council separated, they addressed an *Allocution*, as it is termed, to the emperor, wherein they praise his zeal and that of Leo: they shew that, in their council, they had trodden in the steps of their predecessors; refuting new errors, as they rose, by new definitions, without innovating in faith: at great length, they explain the doctrine of the Incarnation: they vindicate the celebrated epistle of the Roman bishop from the charge of novelty, with which it had been attacked, and attest its conformity with the holy scriptures, the symbol of Nice, and the doctrine of the fathers; "Were

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* ἐκθεσιν ἀλλην οὐδεις ποιει, οὐδε ἐγχειρουμεν, οὐδε τολμωμεν ἐκθεσθαι. ἐδιδαξαν γαρ οἱ πατερες. και ἐγχραφως σωψεται τα παρ' ἐκεινων ἐκτεθεντα. παρ' ἐκεινα λεγειν οὐ δυναμεθα.

† ἀυτη ἡ πιστις τῶν ὀρθοδοξων. ταυτῃ παντες πιστευομεν, ἐν ταυτῃ ἐβαπτισθημεν. ἐν ταυτῃ βαπτιζομεν—ὡς ἀι ἐπιστολαι Κυριλλου ἐχουσιν, οὐτω φρονουμεν. οὐτως ἐπιστευσαμεν. οὐτω πιστευομεν.

‡ ἀυτη ἡ πιστις τῶν πατερων. ἀυτη ἡ πιστις των Αποστολων. παντες οὐτω πιστευομεν. οἱ ὀρθοδοξοι οὐτω πιστευουσιν. ἀναθεμα τῳ μη οὐτω πιστευοντι.

men satisfied," they say, "with the point of faith, and troubled not the path of rectitude by innovation, it would be the duty of the ministers of the church to add nothing to what had been received. But because many deviate into error, forming new ways to themselves; it becomes necessary to oppose them by fresh statements of truth, and by just means to repel their inventions, not as if religion necessarily demanded such aids, but because they are efficacious against the inroads of error." Then apostrophising Marcian, they entreat him to "protect the faith of him (Leo) by whom the council had been so signally benefitted;" * and they close their address by a list of passages from the Greek and Latin fathers, in proof, that envy alone had attempted to depreciate the epistle of Leo. *Ibid. T.* iv. *p.* 821, 828.

These four councils were celebrated in the East, where the errors, which they combated, had arisen; but delegates from the Roman see assisted at them, and their decisions, when canonically presented, were accepted by the Western churches; not as new articles, but as agreeing with what, in the sum of doctrine, they had before *implicitly* believed; but which, till error called for refutation, had not been thus *explicitly* expounded.

Extent of the Inerrancy of the Church.

Proposition XI.

It is no article of Catholic faith, that the church cannot err, either in matters of

* τη πιστει τον ευεργετην ἀμειψασθε.

fact or discipline, *things alterable by the circumstances of time and place, or in matters of speculation or civil policy, depending on mere human judgment or testimony. These things are no revelations deposited in the church, in regard of which alone, she has the promised assistance of the Holy Spirit.*

Primacy of S. Peter and his Successors.

Proposition XII.

Catholics believe, that peculiar powers were given to S. Peter, and that the bishop of Rome, as his successor, is the head *of the whole Catholic church; in which sense, as already stated, this church may therefore fitly be styled* Roman Catholic; *being an universal body united under one visible head.*

Primacy of S. Peter.

SCRIPTURE.

Matt. xvi. 15, 16, 17, 18, 19. *Jesus saith to them: But whom do you say that I am?—Simon Peter answered*

and said: Thou art Christ, the Son of the living God.—And Jesus answering, said to him: Blessed art thou Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: Thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. —And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shall loose upon earth, it shall be also loosed in heaven.

Luke xxii. 31, 32. *And the Lord said: Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat.—But I have prayed for thee, that thy faith fail not: and thou being once converted, confirm thy brethren.*

John xxi. 15, 16, 17.* *So when they had dined, Jesus said to Simon Peter: Simon son of Jonas, lovest thou me more than these? He saith to him: Yea, Lord; thou knowest that I love thee. He saith to him: Feed my lambs.—He saith to him again: Simon son of Jonas, lovest thou me? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs.—He saith to him a third time: Simon son of Jonas, lovest thou me? Peter was grieved, because he said to him the third time; Lovest thou me? And he said to him: Lord, thou knowest all things; thou knowest, that I love thee. He said to him: Feed my sheep.* See Mark i. 36. Luke ix. 32. Acts. ii. 14.

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* For an excellent comment on these texts of S. John, and on those of S. Matthew, I refer the reader to a late work entitled *Sermons*, Vol. 1. p. 118—125, by the very able author of *Reflections on the Spirit of Religious Controversy*, the Rev. J. Fletcher.

FATHERS.

Cent. II.

S. Irenæus, L. C. *See the quotation p. 72.*

Tertullian, L. C. "If thou thinkest heaven is still closed, recollect, that the Lord left the keys thereof to Peter, and through him to the Church." * *Scorpiaci c. x. p. 830.* *See also the quotation p. 74.*

Cent. III.

Origen, G. C. "Consider what was said by the Lord, to that great foundation of the church, and that most firm rock, on which Christ built his church, *O thou of little faith, why didst thou doubt?* Matt. xiv. 31."—*Hom. v. in Exod. T. 11. p. 145.*—"What before (Matt. xvi. 19.) was granted to Peter alone, here (Matt. xviii. 18.) seems to have been granted to all who should have thrice reproved any sinners:—but as something peculiarly excellent † was to be given to Peter—it was given singly to him: *I will give to thee the keys of the kingdom of heaven.* This was done before the words, *whatsoever you shall bind on earth, &c.* were, in the eighteenth chapter, uttered.

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* *Memento claves ejus hic Dominum Petro, et per eum ecclesiæ reliquisse.*

† ἐξαίρετον.

And, truly, if the words of the gospel be attentively considered, we shall there find, that the last words were common to Peter and the others; but that the former spoken to Peter, imported distinction and superiority."* *Tom.* xiii. *Com. in Matt. T.* iii. p. 613.

S. Cyprian, L. C. "For the Lord, in the first place, gave to Peter,—on whom he built his church,† and where he instituted and shewed the origin of unity,—the power, that what he loosed on earth, should be loosed in heaven. And after his resurrection, he speaks also to the apostles, saying: (John xx. 21.) *As the father sent me, I send you: receive the Holy Ghost, whose sins you shall forgive, &c.*" *Ep.* lxxiii. *p.* 201.—"Nor did Peter, whom the Lord chose the first, and on whom he built his church, when afterwards he disagreed with Paul concerning circumcision, arrogate any thing to himself saying, that he held the primacy,‡ and that he ought to be obeyed by those who came after him. He despised not Paul, because he had persecuted the church; but listened to the advice of truth, and assented to reason." *Ep.* lxxi. *p.* 195.—He repeats in many other places, that the church was built on Peter.

"The Lord speaks to Peter: *I say to thee, that thou art Peter, and upon that rock I will build my church, &c.* And again, after his resurrection, he says to the same Peter: *Feed my sheep.*—Upon one he builds his church.§ And although he gives an equal power to all the apostles, saying; *As the father sent me, I also send you; receive*

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* πολλην διαφοραν και ὑπεροχην.

† *Super quem ædificavit Ecclesiam.*

‡ *Ut diceret se primatum tenere.*

§ *Super unum ædificat ecclesiam suam.*

ye the Holy Ghost, &c. Yet to manifest unity, he authoritatively ordained the origin of unity to spring from one. What Peter was, that, indeed, were the other apostles, endowed with an equal consortship of dignity, and power; but the beginning is from unity, that the Church may be shewn to be one." *De unit. Eccl. p.* 106.—It is the *unity* of the Church, however, that S. Cyprian, in this treatise, labours principally to establish.

Cent. IV.

Eusebius, G. C. "The kind providence of God conducts Peter to Rome—that powerful and great apostle —and by his deserts, the chief of all the rest." * *Hist. Eccles. L.* 11. *c.* 14. *p.* 63.—"Peter, the disciple of Christ, preferred before the other apostles." † *Demon. Evang. L.* 111. *p.* 123.—"Peter the head of the apostles, ‡ denied his master thrice." *Com. in Psal.* lxix. *p.* 373. *Edit. Paris.* 1706.

S. Hilary, L. C. "On the rock of the confession of Peter the church was built." *De Trin. L.* vi. *p.* 903.—"Peter believed first, and he is made the chief of the apostleship." § *Comment. in Matt. p.* 642.

S. Basil, G. C. "Peter, from being a fisherman, was called to the apostleship; and from the eminence

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* λοιπων ἁπαντων προηγοραν.

† ὁ παντων ἀυτων προκεκριμενος.

‡ ὁ κορυφαιος των ἀποστολων.

§ *Apostolatus est princeps.*

of his faith, received on himself the building of the church." * *Adv. Eunom. L.* 11. *T.* 1. *p.* 240.

S. Cyril of Jerusalem, G. C. "Peter, the supreme head of the apostles,† thrice denied his master, but he repented, and wept bitterly—on which account, he not only obtained pardon, but received an apostolic dignity not to be taken from him." *Cat.* 11. *n.* 12. *p.* 32.—"When the rest were silent, (Matt. xvi. 13.)—for the doctrine surpassed human power—Peter, the head of the apostles, and the leading minister of the church,‡ enlightened by the Father, answered: *Thou art the Christ;* not simply this, but, *the son of the living God.*" *Cat.* xi. *n.* 1. *p.* 136.—"Peter, the head of the apostles, and who holds the keys of the kingdom of heaven," &c. *Cat.* xvii. *n.* 13. *p.* 253.

S. Gregory of Nazianzum, G. C. "You see, how Peter, among the disciples of Christ, all great and all worthy of choice, is called a rock, and receives on the profession of his faith the foundations of the church;§ while John is particularly beloved, and rests on the breast of Christ; and the other disciples bear this preference without repining." *Orat.* xxvi. *T.* 1. *p.* 453.—In his seventh oration he stiles Peter, "the pillar of the church." ‖ *Ibid.* *p.* 142.

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* ἐφ' ἑαυτον την οἰκοδομην της ἐκκλησιας δεξαμενον.

† ὁ κορυφαιοτατος και πρωτοστατης των ἀποστολων.

‡ ὁ πρωτοστατης των Αποστολων και της ἐκκλησιας κορυφαιος κηρυξ.

§ πετρα καλειται, και τες θεμελιους της ἐκκλησιας πιστευεται.

‖ ἐρεισμα.

S. Ephrem, G. C. "I know in what manner Peter, the prince and head of the apostles,* by weeping bitterly, obtained pardon, and retained the headship." *De compunct. T.* 1. *p.* 151.—"Peter, thou art happy, who didst obtain, in the body of thy brethren, the place of the head and tongue,† which body was composed of the disciples and children of thy master." *T.* 1. *Bibl. Orient. p.* 95. *Edit. Romæ*, 1731.

S. Gregory of Nyssa, G. C. "The memory of Peter, the head of the apostles,‡ is celebrated, and with him that of the other members of the church. But the church of God is firmly built§ on him. For he, according to the prerogative granted to him by the Lord, is that firm and solid rock, upon which the Saviour built the church." *Orat.* 11. *p.* 339. *Apud Zacagnium Collect. Monum. Romæ*, 1698.

S. Optatus of Milevis, L. C. "The blessed Peter, to whom pardon, after his denial, might have sufficed, was thought worthy, for the promotion of unity, to be preferred to the other apostles; and he alone received the keys of the kingdom of heaven to be communicated to the others."‖ *De Schism. Donat. Lib.* vii. *p.* 105. *Edit. Parisiis*, 1700. *See also p.* 97.

S. Epiphanius, G. C. "Peter, the chief of the apostles,¶ truly became, by his faith, that solid rock, on

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* *Princeps ac vertex apostolorum.*

† *Capitis et linguæ locum obtinuisti.*

‡ ἡ κεφαλὴ τῶν Ἀποστόλων.

§ ἐπιστηρίζεται.

‖ *Præferri omnibus apostolis meruit, et claves—communicandas cæteris, solus accepit.*

¶ ὁ κορυφαιότατος τῶν Ἀποστόλων.

which the church was built." *Hær.* lix. *T.* 1. *p.* 500.—"God, who knows the propensities of the human heart, and what man is most deserving, chose Peter to be the leader of his apostles,* as is clearly announced." *Ibid. Hær. L.* 1. *p.* 440.—"The Lord appointed Peter, the first of the apostles, a firm rock, on which the Church of God was built,† and the gates of hell shall not prevail against it: for the gates of hell are heresies, and heresiarchs." *In Anchorat. T.* ii. *p.* 14.

S. Ambrose, L. C. "By temptation we are improved, so that he who was found weak, acquires strength, and is able to instruct others. Peter after his fall, is appointed the ruler of the church; ‡ and the Lord before signifies why he afterwards chose him to conduct his flock. For he said to him: *And thou being converted, confirm thy brethren.*" *In Psal.* xliii. *T.* ii. *p.* 792.—"Christ did not doubt, neither did he ask to learn, but to teach, who it was that he would leave behind him as vicar of his love.—Because he alone, amongst all, confesses Christ, he is preferred before all. §—He is commanded to feed not his lambs only, but his sheep; that so, he being the more perfect, might govern those that are more perfect." *L.* x. *in Luc. T.* iii. *p.* 233.—"It was worthy of Paul, when he went up to Jerusalem, (Gal. c. i.) to wish to see Peter, because he was the first among the apostles, to whom the Saviour had delegated the care of the churches; ‖ not indeed

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* ἀρχηγον ἐιναι των ἀυτε Αποστολων.

† την πετραν την στερεαν, ἐφ' ἣν ἡ ἐκκλησια τε θεε ᾠκοδομηται.

‡ *Petrus Ecclesiæ præponitur.*

§ *Omnibus antefertur.*

‖ *Primus erat inter Apostolos, cui delegaverat Salvator curam Ecclesiarum.*

to learn any thing from him, because he had already received instruction from him, who had instructed Peter; but from his regard to the apostleship, and that Peter might know, that the same power had been given to him, which he himself had received." *Com. in c.* 1. *ad Gal. T.* iii. *p.* 467.

S. John Chrysostom, G. C. "Did not Peter, that pillar of the church, that foundation of the faith, that head of the apostles,* deny his master three several times?" *Hom.* 11. *in Psal.* 1. *T.* iii. *p.* 872.—"How zealous is Peter! How sensible, that the flock was by Christ committed to his charge! How does he shew himself the chief in this council! (Acts xv.)—He being chief of all, with reason uses authority in this affair, as having them all in his power.† For Christ says to him: *Do thou, being converted, confirm thy brethren.*" *Hom.* iii. *in Acta. T.* ix. *p.* 28.—"For what reason did Christ shed his blood? Certainly, to gain those sheep, the care of which he committed to Peter and his successors."‡ *De Sacerd. L.* ii. *c.* 1. *T.* iv. *p.* 14.—"Why, on this occasion, (John xxi.) passing over the other apostles, does Christ address Peter alone?—Because he was the mouth and the chief of the apostles;§ and for this reason, Paul went up to Jerusalem principally to visit him: Gal.

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* ὁ στυλος της ἐκκλησιας, ἡ κρηπις της πιστεως, ἡ κεφαλη τȣ χορȣ των Αποστολων.

† ὡς ἐμπιστευθεις παρα τȣ χριστȣ την ποιμνην, και ὡς τȣ χορȣ πρωτος—εἰκοτως πρωτος τȣ πραγματος ἀυθεντει· ἀτε γαρ ἀυτος παντας ἐγχειρισθεις.

‡ ἀ τῳ πετρῳ, και τοις μετ' ἐκεινον ἐνεχειρισεν.

§ ἐκκριτης ἠν των Αποστολων και στομα των μαθητων, και κορυφη τȣ χορȣ.

i. 18." *Hom.* lxxxvii. *in Joan. T.* viii. *p.* 566.—"Though all were apostles, and all were to sit on twelve seats, all left what they had, all were together, Christ took with him three. (Matt. xvii.) Again, of these three all were not of equal rank—Placing Peter over the rest, he said to him, *Lovest thou me more than these?* John xxi."—*Hom.* xxxi. *in c.* xvi. *ad Rom. T.* ix. *p.* 394. "*I say to thee, thou art Peter,*" *&c.* He here raises his mind to higher thoughts and appoints him the pastor of his church.—What God alone can grant, that is, the pardon of sins, and that his church should remain unshaken in the midst of storms, under the guidance of a fisherman, this God promises. The Lord said to Jeremiah, i. 18. *I have placed thee as an iron pillar, and as a wall of brass;* but this regarded a single nation: Christ appointed Peter over the whole world."* *Hom.* lv. *in cap.* 16. *Matt. T.* vii. *p.* 591.

S. Jerom, L. C. "You affirm," he says to Jovinian, "that the church is founded on Peter; although, in another place, it is said to be built on all the apostles, and that all of them received the keys of the kingdom of heaven, and have the church established equally upon them: nevertheless, one of the twelve is chosen, to the end that, a head being appointed, the occasion of schism be taken away.† But why was not the unmarried John chosen? Respect was shewn to age: Peter was the elder." *Adv. Jovinian. L.* 1. *T.* 1. *p.* 479.—"What is there common between Aristotle and Paul? Between Plato and Peter? But as Plato was the prince of the philosophers, so was Peter of the apostles, upon whom the church of

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* ἐκεινον μεν ἑνι ἐθνει· τετον δε πανταχᾳ της οἰκουμενης.

† *Inter duodecem unus eligitur, ut capite constituto, schismatis tollatur occasio.*

Christ was firmly built."* *Adv. Pelag. L.* 1. *T.* 1. *p.* 828. —"When Peter had done speaking, (Acts xv.) the multitude was silent, and James and the other elders went over to his opinion. Hence we learn, that, before Paul, Peter was not ignorant, that the law had now ceased to be binding. In short, so great was the authority of Peter, that to the Galatians (chap. 1.) Paul writes: *Then, after three years, I went to Jerusalem to see Peter, and tarried with him fifteen days.* Again he afterwards says: (Ibid. ii.) *Then fourteen years after, I went up again to Jerusalem —and I went up according to revelation; and communicated to them the gospel, which I preach among the gentiles:* signifying, that in preaching the gospel, he was not secure, unless that preaching were sanctioned by the judgment of Peter and of the other apostles, who were with him." *Ep.* lxxxix. *ad August. T.* 1. *p.* 947.

S. Asterius,† *G. C.* "When Christ had ascended into heaven, Peter assumed the office of preaching the gospel, and speaking in the name of all the rest, manifested the courage of a bold mind.—When I say this, let it not be thought, that I compare the servant with his master: but I mean, that God, to shew his own power by his servants, on none of his disciples bestowed so many of his gifts, as on Peter. By these he raised him above the rest; ‡ and such he was shewn to be by the power of the

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* *Ut ille princeps philosophorum, ita hic Apostolorum fuit; super quem Ecclesia Domini stabili mole fundata est, quæ nec impeta fluminis, nec ulla tempestate concutitur.*

† S. Asterius was bishop of Amasea, in Asia Minor, and contemporary with S. John Chrysostom. He wrote many *Sermons*, some of which are extant.

‡ ἀδενα των μαθητων ὡς Πετρον ταις ἰδιαις δωρεαις κατεπλητησεν. ἀλλα και παντων ἀυτον πρωθηκεν ὑψωσας ταις ἀνωθεν δωρεαις.

divine spirit." *Hom. in SS. Pet. et Paul. T.* 1. *p.* 135. *In Novo Auctario Combefis. Paris.* 1648.—" John, who rested on the breast of Christ, was great; so was James.—Philip also was renowned—but still they all gave way to Peter, and accepted the second place."* *Ibid. p.* 142.—" When our Saviour by his death purposed to sanctify the human race, he commits to Peter the universal church, as a most excellent deposit. Having asked him thrice, *Lovest thou me?* (John xxi.) and Peter having as often, with great readiness, replied; he received the world, as a flock committed to a shepherd,† hearing the words, *feed my lambs.* The Lord, in the place, it may be said, of himself, appointed this faithful disciple to be the father, the shepherd, and the instructor of his followers." ‡ *Ibid. p.* 146.

Cent. V

S. Augustin, L. C. " But if we are to consider the series of episcopal successions, with how much greater certainty we number from Peter, to whom, as representing the whole church, Christ said: *On this rock I will build my church.*—To Peter succeeded Linus," &c. *De Donatist. Dissidio. T.* ii. *p.* 286.—" For who can be ignorant, that the most blessed Peter is the first of the apostles?" *In Evang. Ioan. T.* ix. *p.* 161.—" The apostle Peter, on account of the primacy of his apostleship,§ represented the church. As to himself, by nature

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* οἱ παντες ὑποχωρειτωσαν τῳ Πετρῳ, και δευτερευειν ὁμολογητωσαν.

† ἐλαβεν τον κοσμον εἰς ἐπιμελειαν, ὡς μιαν ἀγελην, εἰς ποιμην.

‡ σχεδον ἀνθι ἑαυτε τον πιστοτατον μαθητην ἐδωκεν ὁ κυριος τοις προσηλυτοις, πατερα και νεμεα και παιδευτην.

§ *Propter Apostolatus sui primatum.*

he was one man; by grace a Christian; but by a more abundant grace the first apostle." *Ibid. p.* 234.—" Peter, among the apostles the first,* the most ardent in his love of Christ, often answered for the rest. When Christ asked, what men said of him? and when others mentioned their various opinions; to the question; *but who do you say that I am?* Peter answerd: *Thou art Christ, the son of God.* One answered for many." *Serm.* xiii. *T.* x. *p.* 24.

S. Cyril of Alexandria, G. C. " Christ predicts, that not Simon, but Peter shall be his name; by the word opportunely signifying, that on him, as on a firm rock, he was about to build his church." *Lib.* 11. *in Joan. c.* xii. *T.* i. *p.* 73. *Ed. Basil.* 1566.—He calls him, on other occasions, " the head † of the apostles." *Hom. de Myst. Cœna. T.* v. *p.* 376. *Edit. Paris.* 1638.—" The chief of the disciples."‡ *Com. in Joan. L.* xii. *T.* iv. *p.* 1064.

Councils of Ephesus and Chalcedon, G. C.—The passages from these councils may be seen under the following head, p. 173, 174.—

S. Leo, L. C. " Peter is alone chosen to preside over the apostles, and all the pastors of the church; that whereas there are many priests, and many ministers, he may govern these, while Christ himself is the Lord of all." *Serm.* iii. *in Anniv. Assump. p.* 107.

S. Proclus, § *G. C.* Speaking of S. Peter, he calls him: " The chief of the disciples, and the head of

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* *In Apostolorum ordine primus.*

† ὁ κορυφαιος. ‡ προκριτος Πετρος.

§ He was the disciple of S. John Chrysostom, and was placed on the Patriarchial chair of Constantinople in 434. He died in 447. Several of his homilies and letters are still extant.

the apostles." * *Orat.* viii. *p.* 391. *in N. Auct. Combefis, Paris.* 1648.

S. Isidore of Pelusium, G. C. He uses the same words as Proclus, calling Peter "the chief of the disciples." *L.* 1. *Ep.* 142.

Primacy of the Successors of S. Peter.

Cent. II.

S. Irenæus, L. C. "As it would be tedious to enumerate the whole list of successors, I shall confine myself to that of Rome, the greatest, and most ancient, and most illustrious church, founded by the glorious apostles, Peter and Paul, receiving from them her doctrine, which was announced to all men, and which, through the succession of her bishops, is come down to us. To this church, on account of its superior headship,† every other must have recourse, that is, the faithful of all countries. They, therefore, having founded and instructed this church, committed the administration thereof to Linus. To him succeeded Anacletus; then in the third place, Clement. To Clement succeeded Evaristus, to him Alexander; and then, Sixtus, who was followed by Telesphorus, Hyginus, Pius, and Anicetus. But Soter having succeeded Anicetus, Eleutherius, the twelfth from the

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* των μαθητων κορυφαιος, και προστατης των ἀποστολων.

† *Propter potiorem principalitatem.*

apostles, now governs the church." *Adv. Hær. L.* iii. *c.* iii. *p.* 201, 202, 203.

Tertullian, L. C. "Let them, (the heretics) produce the origin of their churches; the regular succession of their bishops. Smyrna has her Polycarp appointed by S. John: Rome her Clement ordained by S. Peter; and so the other churches.—Run through the apostolic churches, in which the chairs, wherein the apostles sat, are now filled.—Achaia is at hand: so is Corinth. If you are not remote from Macedonia, you have before you Philippi and Thessalonica. Pass into Asia; there is Ephesus. In Italy, Rome; an authority, to which we can readily appeal.* Happy Church! which the great apostles fully impregnated with all their doctrine, and with their blood." *De Præscrip. c.* xxxii. xxxvi. *p.* 337, 338.

Cent. III.

S. Cyprian, L. C. Writing to Cornelius, who then sat in the chair of S. Peter, he states the improper conduct of certain schismatics, who had gone from Africa to Rome, and says: "After these attempts, having chosen a bishop for themselves, they dare to sail, and to carry letters from schismatics and profane men to the chair of Peter, and to the principal church, whence the sacerdotal unity took its rise;† not reflecting, that the members of that church are Romans, (whose faith was praised by Paul) to whom perfidy can have no access." *Ep.* lix. *p.* 135.

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* *Unde nobis quoque auctoritas præsto est.*

† *Ad Petri cathedram, atque ad ecclesiam principalem, unde unitas sacerdotalis exorta est.*

Cent. IV.

Eusebius, G. C. "The kind providence of God conducts Peter to Rome, that powerful, and great apostle, and by his deserts, the chief of all the rest." *Hist. Eccl. L.* ii. *c.* 14. *p.* 63.—"Linus was the first, who after Peter obtained the see of Rome. Clement was chosen the third bishop of Rome.—Linus consigned his church to Anacletus, who left Clement his successor, and Clement, Evaristus, and he Alexander," &c. *Ibid. L.* iii. *c.* 4. *and seqq.*

The Council of Sardica, G. C.* "If a bishop, having been condemned in any suit, esteems his cause so good, as to wish to have it revised, let us so honour, if it please you, the memory of the apostle Peter, that the judges of that cause be ordered to write to Julius, the Roman bishop.† And if he judge it proper to renew the judgment, let it be renewed, and he appoint judges. If he think there is not cause for the revision, let things remain as they were decided." *Can.* iii. *Conc. Gen. T.* ii. *p.* 630.—"This shall seem most proper, if, from all the provinces, the priests of the Lord, refer themselves to the head, that is to the see of Peter."‡ *Ep. Synod. ad Julium Rom. Conc. Gen. T.* ii. *p.* 661.

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* This council, at which nearly 300 bishops were present, was called at the earnest solicitation of S. Athanasius, persecuted by the Arians and Eusebians, who had placed Gregory upon his patriarchal chair of Alexandria. Sardica was a city of Thrace.

† Πετρε τε ἀποστολε την μνημην τιμησωμεν και γραφηναι παρα τετων των κριναντων Ιουλιῳ τῳ ἐπισκοπῳ Ρωμης.

‡ *Si ad caput, idest, ad Petri apostoli sedem.*

S. Julius, Bishop of Rome, L. C. *See his letter, p.* 95; and as it is addressed to many Eastern bishops, it may be presumed to contain the sentiments of the other churches.

S. Basil, G. C. He writes to the Roman bishop Damasus, on the distressed state of his church: "We ask nothing new; we ask only what other good men have done, and particularly those of your church. From documents, preserved amongst us, we know, that the blessed Dionysius —who with you was eminent for his faith and other virtues —visited by his letters our church of Cæsarea; gave comfort to our forefathers, and rescued our brethren from slavery. But our condition is now much more lamentable. —Wherefore, if you are not, at this time, induced to aid us, soon, all being subjected to the heretics, none will be found to whom you may stretch out your hand." *Ep.* lxx. *ad Dam. T.* iii. *p.* 164.—He writes again to the bishops of the West: "Eustathius of Sebaste, being deposed at Melitina, devised himself the means whereby to procure his restoration. He went to you. What was proposed to him by the Roman bishop, and to what he agreed, we know not. We know only, that he brought a letter, which when he had shewn to the Synod of Thyana, he was reinstated in his see."* *Ep.* lxxiv. *T.* iii. *p.* 406.

S. Damasus,† Bishop of Rome, L. C. He writes to the Eastern bishops, assembled at Constantinople: "It redounds much to your own honour, thus to have shewn due respect to this apostolic see.—But why do you

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* πλην ὁτι ἐπιστολην ἐκομισεν ἀποκαθιστωσαν ἀυτον.

† He succeeded Liberius in 366, and died in 384. He is placed by S. Jerom in his catalogue of Ecclesiastical Writers: but little remains of his works besides some letters.

again demand from me* the deposition of Timotheus, who, together with his master, the heretic Apollinaris, was here deposed by the sentence of our see, in the presence of the bishop of Alexandria?" *Ep.* ii. *Conc. Gen. T.* ii. *p.* 866.

S. Optatus of Milevis, L. C. "You cannot deny," he says to Parmenianus, "that S. Peter, the chief of the apostles, established an episcopal chair at Rome: this chair was one.—It was in this one chair, which is the first mark of the church, that S. Peter first sat; to S. Peter succeeded Linus, and after him others, till Damasus, who is now our colleague, by whose means all other churches of the world are united with us in the same communion, keeping correspondence by circular letters." *De Schism. Donat. L.* ii. *p.* 28.

S. Jerom, L. C. *See the quotation at p.* 98.

S. John Chrysostom, G. C. He writes to Innocent, the Roman bishop, after many proceedings against himself: "I beseech you to direct, that what has wickedly been done against me, while I was absent, and did not decline a trial, should have no effect; and that they, who have thus proceeded, may be subjected to ecclesiastical punishment. And allow me, who have been convicted of no offence, to enjoy the comfort of your letters, and the society of my former friends." *Ep.* 1. *ad. Innoc. T.* iv. *p.* 597.—"For what reason did Christ shed his blood? Certainly, to gain those sheep, the care of which he committed to Peter, and his successors." † *De Sacerd. L.* ii. *c.* 1. *T.* 4. *p.* 14.

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* *A me rursus requiratis.*

† ἀ τῳ Πετρῳ και τοις μετ' ἐκεινον ἐνεχειρισεν.

Cent. V.

S. Augustin, L. C. "In the Catholic Church —many are the considerations, which must keep me in her bosom. The assent of nations; her authority first established by miracles—the succession of pastors from the chair of Peter, to whom the Lord committed the care of feeding his flock, down to the present bishop; lastly the name itself of Catholic." *Contra ep. Fundam. T.* vi. *p.* 46. —"If we come now to the succession of bishops, how much safer is it to adhere to that, which we can trace from the apostle S. Peter?—For to Peter succeeded Linus; to Linus Clement; to Clement Anacletus—and to Siricius Anastasius. In all this succession of bishops, no Donatist is to be found, and the schismatics never had at Rome any other bishop, than the one they sent thither; having first ordained him in Africa." *Ep.* cxlv. *ad Generosum, T.* ii. *p.* 286.

Council of Milevis, L. C. *See their letter to Innocent I., who then sat in the chair of Peter at Rome, p.* 98.

Council of Ephesus, G. C. In the council of Ephesus, in the presence of the Eastern bishops there assembled, Philip, one of the delegates from pope Cælestine, thus addressed them: "We thank you for the acclamations which we have heard, for the praises you have given to your holy head (Cælestine): for you know, that the blessed Peter was the head of the faith and of the other apostles."* *Act.* 11. *Conc. Gen. T.* iii. *p.* 619.—Again the

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*ἡ κεφαλη ὁλης της πιστεως, ἡ και των ἀποστολων, ὁ μακαριος πετρος ὁ ἀποστολος.

same delegate afterwards added: "No one doubts; indeed, it has been known to all ages, that the most holy Peter, the prince of the apostles, the pillar of the faith, and the foundation of the church,* received from our Lord the keys of the kingdom, and the power of binding, and of loosing sins. He lives unto this day in his successors, and always exercises that judgment in them. Our holy father Cælestine, the regular successor of Peter, and who now holds his place,† has sent us in his name to this sacred council, —a council convened by our most Christian emperors, for the conservation of the faith received from their fathers." *Ibid. Act.* iii. *p.* 626.

S. Cyril of Alexandria, G. C. "That this is so, I will produce as an ample witness the most holy Cælestine, the archbishop of all the world,‡ and the father and patriarch of the great Rome, who himself thrice exhorted you by letter to desist from that mad blasphemy; and you obeyed him not." *In Encom. in S. Mariam Virg. T.* v. *par.* 11. *p.* 384.

Council of Chalcedon, G. C. In the council of Chalcedon, when the famous epistle of the Roman bishop had been read, as before stated, the fathers exclaimed: "This is the faith of our fathers—Peter has thus spoken by Leo—the apostles so taught."§ *Ibid. Act.* ii. *T.* iv. *p.* 368.—In the third session, after the condemnation of

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* ὁ ἐξαρχος και κεφαλη των ἀποστολων, ὁ κιων της πιστεως, ὁ θεμελιος της καθολικης ἐκκλησιας.

† τουτου τοι γαρ ουν κατα ταξιν ὁ διαδοχος και τοποτηρητης.

‡ ἀρχιεπισκοπον πασης της οἰκουμενης.

§ ἀυτη ἡ πιστις των πατερων—Πετρος δια Λεοντος ταυτα εξεφωνησεν. οἱ ἀποστολοι ουτως ἐδιδαξαν.

Dioscorus, bishop of Alexandria, the Synod wrote to Pulcheria the Empress: "The governors (the bishops) have now resumed the management of their ships, Christ being the pilot, who, through the admirable Leo, pointed the way to truth. As he made use of the wisdom of Peter, so has he used the wisdom of Leo."* *Ibid. Act.* iii. *p.* 464.—After the council, they addressed Leo, the bishop of Rome: "In the person of Peter, appointed our interpreter, you preserved the chain of faith, by the command of our master, descending to us. Wherefore, using you as a guide, we have signified the truth to the faithful,† not by private interpretation, but by one unanimous confession. Only adding—If, where two or three are gathered together in the name of Christ, he is there in the midst of them; how must he have been with 520 ministers? Over these, as the head in its members, you presided‡ by those who held your rank—We entreat you, therefore, to honour our decision by your decrees; and as we agreed with the head, so let your eminence compleat what is proper for your children.—Besides this, Dioscorus carries his rage against him, to whom Christ entrusted the care of his vineyard—that is, against your apostolic holiness."§ *Ibid. p.* 834, 835, 838.

Some time after this, speaking of the council of Chalcedon to the learned bishop Theodoret, Leo has the

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* *Qui ostendit in Leone mirabili veritatem; quia sicut, sapiente Petro, ita et isto utitur assertore.*"

† πασι της του μακαριου Πετρου φωνης ἑρμηνευς καθισταμενος. ὁθεν και ἡμεις ὡς αρχηγῳ σοι τα καλου προς ὠφελειαν χρησαμενοι.

‡ ὡς κεφαλη μελων ἡγεμονευες.

§ τα της ἀμπελα την φυλακην παρα τα σωτηρος ἐπιτετραμμενου.

following observations: "We rejoice, that what truths had been first defined by our ministry, should be confirmed by the irrevocable assent of the brethren there assembled, shewing that to be divine, which, proceeding from the first of all the sees, received the sanction of the Christian world. And lest the assent thus given to that see, which the Lord ordained to preside over all others, shall appear the effect of flattery, or to be otherwise suspiciously construed, it so happened, that our judgment was at first controverted by some. Truth shines more clearly, and is more strongly retained, when, what faith at first taught, is confirmed by examination. And the sacerdotal ministry also becomes more resplendent, when, without infringing the liberty of their inferiors, the authority of the first order is maintained, and discussion promotes the glory of God." *Ep.* xciii, *al.* lxiii. *p.* 624.

Theodoret, G. C. Being much persecuted, he writes to a Western bishop: "I entreat you to prevail on the most holy archbishop (of Rome), to use his apostolic power, and command me to hasten to your Synod. For that most holy see has the headship over all the churches of the world,* and for this principal reason, that it was never infected by any one heretical taint, nor was ever occupied by any one holding adverse doctrine, but remaining always true to its apostolical institution." *Ep.* cxvi. *ad Renat. T.* iii. *p.* 989.

Vincent of Lerins, L. C. "Pope Stephen of blessed memory, and bishop of the apostolic see, together with his colleagues, deeming it just, that he who was above others by the authority of his chair, should be foremost in the attachment to the faith, addressed an epistle to the African church, and defined, that no innovation be made;

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* των κατα την οἰκουμενην ἐκκλησιων την ἡγεμονιαν δια πολλα.

that what had been delivered down, should be followed." *Common. c.* vi. *p.* 323.

Council of Florence.

On this head of the *primacy* of the Roman bishop, the Council of Trent issued no decree; but because in the general Council of Florence, convened in 1439, in order to unite the Greek and Latin churches, the point had been fully decided, I shall here insert the decree.—"Moreover we define, that the holy apostolic see, and the Roman bishop, has the primacy over all the earth; and that he is the successor of the blessed Peter, the prince of the apostles, the true vicar of Christ, the head of the whole church, and the father and teacher of all Christians; and that to him, in the person of the blessed Peter, was committed by our Lord Jesus Christ the full power of feeding, directing, and governing the universal church, in such manner as it is contained in the acts of general councils and in the holy canons."* *Definitio S. Œcumen. Synod. Florent. Conc. Gen. T.* xiii. *p.* 515.

Proposition XIII.

It is no article of catholic faith to believe that the Pope is in himself infallible, sepa-

* *Quemadmodum etiam in gestis œcumenicorum conciliorum, et in sacris Canonibus continetur.*—καθ' ὁν τροπον και ἐν τοις πρακτικοις των οἰκυμενικων συνοδων, και ἐν τοις ἱεροις κανοσι διαλαμ βανεται.

*rated from the church, even in expounding the faith: by consequence, papal definitions or decrees, in whatever form pronounced, taken exclusively from a general council or acceptance of the church, oblige none, under pain of heresy, to an interior assent.**

Proposition XIV.

Nor do Catholics, as Catholics, believe, that the Pope has any direct, or indirect authority over the temporal concerns of states or the jurisdiction of princes. Hence should the Pope pretend to absolve or to dispense with his Majesty's subjects from their allegiance, on account of heresy or schism, such dispensation they would view as frivolous and null.†

On the two points contained in these Propositions, that is, the *personal infallibility* and the *temporal power* of the Roman bishops, I pretend not to adduce any authorities against them from the early ages of the church; because in those ages, when the just limits of ecclesiastical power

* See Dr. De la Hogue, *de Ecclesia, p.* 376. *Dublini,* 1809, and the writers quoted by him.

† See Dr. De la Hogue, *ibid. p.* 241.

were well understood, and fewer occasions prompted their transgression, the bishops of Rome acted more in concert with their fellow bishops—though by these, as we have seen, the primacy of the apostolic see, was at all times, acknowledged and respected—and, as to temporal power, none could be exercised, when as yet—which was its origin—no territory was possessed ; and the positive declaration of Jesus Christ, (John xviii. 36.) "*that his kingdom was not of this world,*" remained strongly impressed on the minds of those who professed themselves, and were believed to be his vicars.

To the doctrine of the two propositions a general assent is given by Catholic teachers; while writers, in all languages, and of great authority, may be consulted. But as on points, avowedly undefined by the voice of the church, the opinions of men are not restrained, it proves our liberty, but touches not the substance of faith, if, on such questions, discordant notions have been entertained.

Proposition XV.

It is a fundamental truth in the Catholic religion, that no licence can be given to men to lie, to forswear or perjure themselves, to massacre their neighbours, or disturb their country, on pretence of promoting the Catholic cause or religion: furthermore they believe, that all pardons or dispensations granted, or pretended to be granted,

in order to such ends or designs, could have no other validity or effect, than to add sacrilege and blasphemy to the above crimes.

Proposition XVI.

Detesting the immoral doctrine of equivocation and mental reservation, the Catholic church ever inculcated, and inculcates, that simplicity and godly sincerity are truly Christian virtues, necessary to the conservation of justice, truth, and common security.

Of the truth of these two Propositions I shall again offer no proof. They stand on the eternal basis of right and wrong, which no authority,—if any such were pretended;—no usage,—if any such were claimed,—could ever violate without a crime. The Roman Catholic church we have shewn to be *Apostolical* and *Holy*. And here likewise modern authorities may be consulted.

SECTION II.

Other Points of Catholic Faith.

The Sacraments.

Proposition I.

Catholics believe, that there are seven Sacraments, ***or sacred ceremonies, instituted by our Saviour Jesus Christ, whereby the merits of his passion are applied to the soul of the worthy receiver. These sacraments are, Baptism, Confirmation, the Eucharist, Penance, Extreme-Unction, Order, and Matrimony.***

Baptism.

SCRIPTURE.

Matt. xxviii. 19. *Go ye therefore and teach all nations; baptising them in the name of the Father, and of the*

Son, and of the Holy Ghost.—John iii. 5. *Except a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.*—Acts ii. 37, 38. *When they had heard these things, they had compunction in their heart, and they said to Peter and to the rest of the Apostles: What shall we do? But Peter said to them: Do penance, and be baptised, every one of you in the name of Jesus Christ, for the remission of your sins.*—Ibid. viii. 38.—*And (Philip) commanded the chariot to stand still; and they went down into the water, both Philip and the Eunuch, and he baptised him.*—Ibid. ix. 18. *And rising up, he (Saul) was baptised.*—Ibid. x. 47, 48. *Then Peter answered: Can any man forbid water, that these should not be baptised, who have received the Holy Ghost as well as we? And he commanded them to be baptised in the name of the Lord Jesus Christ.*

FATHERS.

As the necessity of baptism, is generally admitted by all Christian societies, one alone excepted, I shall observe only, that the obligation of complying with the precept is strongly inculcated by all the ancient fathers, while they describe the various modes in which it was primitively administered, and specify the ceremonies that were used. These ceremonies, let me add, are precisely the same that are, at this time, practised in the Catholic church. Their antiquity, therefore, commands the highest respect; and the fathers often produce them as a proof, even in their days, of many things being observed which no written word, but the tradition from the apostles had taught.

"Of these and similar rites," says Tertullian, "if you demand the written law, you will not find it: tradition is your authority?" *De Coron. Mil. p.* 289.

Confirmation.

SCRIPTURE.

Acts viii. 14, 15, 16, 17. *Now when the apostles that were in Jerusalem, had heard that Samaria had received the word of God, they sent to them Peter and John.—Who, when they were come, prayed for them, that they might receive the Holy Ghost.—For he was not as yet come upon any of them: but they were only baptised in the name of the Lord Jesus.—Then they laid their hands upon them, and they received the Holy Ghost.*—Ibid. xix. 5, 6. *Having heard these things, they were baptised in the name of the Lord Jesus.—And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke with tongues and prophesied.*—2 Cor. i. 21, 22. *Now he that confirmeth us with you in Christ, and he that hath anointed us, is God:—who also hath sealed us, and given the pledge of the spirit in our hearts.* —Ephes. i. 13. *In whom you also, after you had heard the word of truth (the gospel of your salvation:) in whom also believing you were sealed with the holy spirit of promise, who is the pledge of our inheritance.*

FATHERS.

Tertullian, L. C. "Then coming out from the font, we are anointed with the holy unction,* agreeably to the ancient discipline, when priests were anointed. Thus was Aaron anointed by Moses; and the name of Christ was from chrism, which is unction.—Next follows the imposition of hands, with the invocation of the Holy Ghost." *De Bapt. c.* vii. *p.* 389.—"Let us now, from the form of the Christian character, consider, what advantages the soul derives from the body. The flesh is washed, that the soul may be purified: it is anointed,† that the soul may be consecrated. The flesh is sealed,‡ that the soul may be strengthened; and that the soul may be enlightened by the holy spirit, the body is overshadowed by the imposition of hands."§ *De Resurrect. Carnis. c.* viii. *p.* 569.

Cent. III.

S. Cyprian, L. C. "It is moreover necessary, that he, who has been baptised, should be anointed,‖ in

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* *Perunguimur benedicta unctione.*

† *Caro unguitur.* ‡ *Signatur.*

§ *Manus impositione adumbratur.*

‖ *Ungi quoque necesse est eum, qui baptizatus sit.*

order that, having received the chrism, that is, the unction, he may be the anointed of God, and possess the grace of Christ." *Ep.* lxx. *p.* 190.—"They who had believed in Samaria, (Acts viii.), had believed with a true faith; and were baptised in the one church by Philip, whom the apostles had sent. And therefore, because their baptism was legitimate, it was not to be repeated. That alone which was wanting, was supplied by Peter and John; that by prayer and the imposition of hands, they might receive the Holy Ghost. The same thing is now done by us, when they, who have been baptised in the church, are presented to the bishops, that by our prayer and the imposition of hands, they may receive the divine spirit, and be perfected by the seal of the Lord."* *Ep.* lxxiii. *p.* 202.

Cent. IV.

S. Cornelius,† *L. C.* The historian Eusebius, speaking of the schismatic Novatus, gives an extract from a letter of the Roman bishop Cornelius, the contemporary of S. Cyprian, which says: "Novatus was not sealed by the bishop, as the canon of the church required: how then could he have received the Holy Ghost."‡ *Hist. Eccl. L.* vi. *c.* 43. *p.* 313.

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* *Quod nunc quoque apud nos geritur, ut—spiritum sanctum consequantur, et signaculo Dominico consummentur.*

† He succeeded S. Fabian in the chair of Rome, in 251, and died about two years after.

‡ τȣ τε σφραγισθηναι ὑπο τȣ ἐπισκοπȣ. τȣτȣ δε μη τυχων, πως ἀν τȣ ἁγιȣ πνευματος ἐτυχε;

S. Hilary, L. C. "These, the Lord says, should not be kept from him, because the kingdom of heaven is of such; and besides, the operation of the law ceasing, the gift of the Holy Ghost was to be bestowed on the Gentiles by the imposition of hands and prayer." *Comment. in c.* xix. *Matt. p.* 703.

S. Cyril of Jerusalem, G. C. "To you, when you came out from the font, was given the chrism, which is the image of that with which Christ was anointed, that is, the Holy Spirit.—Take care, that you think it not mere ointment*—with which the forehead and your bodily senses are symbolically anointed: the body, indeed, is anointed with that visible chrism, but the soul is sanctified by the Holy Spirit."† *Cat. Myst.* iii. *n.* 1, 3. *p.* 289, 290. —"As Christ, after his baptism and the coming of the divine spirit, went out to battle, and conquered the enemy; so you, after baptism and the mystical chrism,‡ cloathed in the arms of the same spirit, are opposed to him and surmount his attacks." *Ibid. p.* 290.

S. Optatus of Milevis, L. C. "Christ went down into the water, not that in him there was any thing to be cleansed: but water was to precede oil, in order to form and accomplish the mysteries of baptism.—The spiritual oil, in the form of a dove, descended on him, and rested on his head; whence he was called Christ. And that the imposition of hands might not be wanting, the voice of God was heard from a cloud, saying: (Matt. iii. 17.) *This is my beloved Son.*" *L.* iv. *ad Parm. p.* 75.

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* ὐκ ἐτι ψιλον, ἐδ' ὡς ἀν ἐιποι τις κοινον.

† ἡ ψυχη ἁγιαζεται.

‡ και το μυστικον χρισμα.

S. Ephrem, G. C. "Here (in the church) you may hear the names of the Father, Son, and Holy Ghost: here you find the sacraments of chrism, and baptism, the breaking of bread, and the cup of salvation; the holy scriptures also, which wicked men have corrupted." *Serm.* xxvii. *adv. Hær. p.* 500.—*T.* iv. *Edit. Quirini.*

S. Pacianus, L. C. "Do you say, that this (the power of remitting sins) was granted only to the apostles? Then I say, that they alone could baptise, and give the holy spirit, and pardon the sins of the Gentiles; for to them alone was the command of doing it given.—If, therefore, the right of conferring baptism, and of anointing,* descended to the episcopal order, to them has likewise come the power of binding and loosing."† *Ep.* 1. *ad Symp. Bibl. Max. T.* iv. *p.* 307.

S. Ambrose, L. C. "Because thou hast received the spiritual seal, the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and piety, the spirit of holy fear; keep what thou hast received. God the Father has sealed thee; Christ the Lord has confirmed thee, and has *given the pledge of the spirit in thy heart,* (2 Cor. i. 22.) as thou hast learned from the apostle." *De Initiand. c.* vii. *T.* iv. *p.* 349.

S. Siricius,‡ L. C. "As it has been decreed in our Synod, we admit these, with the Novatians and other heretics, to the communion of the faithful, by

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* *Chrismatis potestas ad episcopos inde descendit.*

† *Ligandi quoque jus adfuit, atque solvendi.*

‡ He succeeded Damasus in 385, and sat on the chair of Peter till 398.—We have several very interesting epistles of this Pope, which may be seen in Dom. Coustant, and Labbe's *Councils.*

invoking the holy spirit, and by the imposition of the hand of the bishops,* as it is practised in all the churches of the East and West." *Ep. ad Himer. c.* 1. *Conc. Gen. T.* ii. *p.* 1018.

S. Jerom, L. C. The schismatic, against whose party he writes, is introduced saying: "You cannot be ignorant, that it is the practice in the church, to impose hands on those that have been baptised, and to invoke the holy spirit. Where, you ask, is it written? In the Acts of the Apostles: and although there were no authority of Scripture, the consent of the whole world on this point must be received as a law."—To this S. Jerom thus assents: "I admit this to be the practice of the church, that when, in remote places, any have been baptised by the priests or deacons, the bishop goes to them, and, having invoked the holy spirit, lays his hand on them." *Dial. adv. Lucif. T.* 1. *p.* 615.

Council of Constantinople, G. C. "We admit Arians, Novatians, &c. when they have given security, and anathematised all errors—but signed, or anointed first with the holy chrism † on the forehead, the eyes, the mouth, the nose, and the ears. And signing them we say: *The seal of the gift of the holy spirit.*" *Can.* vii. *Conc. Gen. T.* ii. *p.* 952.

Council of Laodicea, G. C. "Whoever are converted from heresy, be they baptised, or be they catechumens, they may not be admitted, till they shall have anathematised all heresy; and then being instructed, and

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* *Episcopalis manus impositione.*

† σφραγιζομενες, ητυι χριομενες πρωτον τω ἁγιω μυρω.

anointed with the holy chrism,* they may be admitted to the sacred mysteries." *Can.* vii. *Conc. Gen. T.* i. *p.* 1497. —"They who have been instructed must, after baptism, be anointed with the celestial chrism,† and be made partakers of the kingdom of Christ." *Can.* xlviii. *Ibid. p.* 1505.

S. John Chrysostom, G. C. "Why had not they, who were baptised (Acts viii.), received the Holy Ghost?—Perhaps, in this, Philip meant to honour those apostles, who were soon to come; or because he could not himself bestow the gift. He was, probably, one of the seven deacons: for which reason he baptised, but he could not confer the holy spirit. This belonged to the apostles." *Hom.* xviii. *in Acta Apost. T.* ix. *p.* 170.

Cent. V.

S. Augustin, L. C. "Not that any of the disciples themselves gave the Holy Ghost: they prayed, that he would come down on those, on whom they laid their hands; they gave him not. Such, at this time, is the practice of the prelates of the church."‡ *De Trin. L.* xv. *c.* 26. *T.* iii. *p.* 186.—"Does any one now expect, that they, who receive the imposition of our hands, should speak with various tongues; and when this does not happen, is so perverse as to say, that they have not received the Holy Ghost? But if this miraculous testimony of the

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* χρισθεντας τῳ ἁγιῳ χρισματι.

† χριεσθαι χρισματι ἐπερανιῳ.

‡ *Quem morem in suis præpositis etiam nunc servat ecclesia.*

presence of the divine spirit is not given, how does any person know, that the Holy Ghost has come down upon him?—Let him ask his heart: If he loves his brother, the spirit of God abideth in him.—Ask thy heart: Thou mayest have received the sacrament, and not the virtue of the sacrament. If the love of thy brother be in thee, rest secure. Where charity is, there is the spirit of God." *Tract.* vi. *in* 1 *ep. Joan. T.* ix. *p.* 254.

S. Innocent I. *L. C.* To Decentius, bishop of Eugubium in Italy, who had consulted him on various points, he first observes, that if all churches had followed the rules, which they received from the apostles, the differences in discipline, which now prevail, would not have been known; and then adds on the subject of Confirmation: "It is manifest, that bishops only can confirm infants, because they, and not priests, possess the plenitude of the priesthood.* And this follows, not from the practice of the church only, but from the authority of scripture; where it is said, that Peter and John were sent to give the Holy Ghost to those, who had been previously baptised. Priests may baptise, in the presence of the bishop, and anoint the baptised with the oil that has been consecrated by the bishop; but not lay it on their foreheads; because this is allowed to none but the bishops,† when they confer the Holy Ghost." The following words are remarkable: "But I cannot recite the words, lest I should reveal more than your enquiries demand."‡ *Conc. Gen. T.* ii. *p.* 1245.

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* *Pontificatus apicem.*

† *Non tamen frontem ex eodem oleo signare, quod solis debetur Episcopis.*

‡ *Verba vero dicere non possum, ne magis prodere videar, quam ad consultationem respondere.*

S. Cyril of Alexandria, G. C. Commenting on the words of Joel, (ii. 24.) *the vats shall overflow with wine and oil*, he says: "As in rain has been given to us the living water of baptism; as in corn the living bread; and in wine his blood: so to these has been added the use of oil, which may perfect those, who have been justified through baptism in Christ." * *Com. in Joel T.* iii. *p.* 224.

Council of Orange,† *L. C.* "No minister, who has received the office of baptising, must go out without the chrism; because we have judged proper, that all shall be once anointed. The priest, in confirmation, must be warned of it, when any one, in baptism, has not been anointed." *Can.* 11. *Conc. Gen. T.* iii. *p.* 1447.

Theodoret, G. C. "*Thy name is as ointment poured forth* (Cant. i. 3.). If you would understand this mystically, look to the sacrament of baptism; in which, they who are initiated—receive the spiritual unction, as a royal seal, and with it the invisible grace of the holy spirit."‡ *In v. 3. c.* 1. *Cant. Cant. T.* 1. *p.* 1002.—"They, who are baptised by the Novatians, receive not the holy chrism: wherefore, the holy fathers ordained, that such be anointed, as from them come over to the church." *L.* iii. *Hær. Fabul. c.* v. *T.* iv. *p.* 229.

S. Leo, L. C. "Having been regenerated by water and the Holy Ghost, you have received the chrism of

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* ἡ τῳ ἐλαιῳ χρεια, συντελεσα προς τελειωσιν.

† This council was called in 441, and enacted thirty canons for the regulation of discipline. Seventeen bishops assisted at it; having S. Hilary of Arles at their head.

‡ ὁιονει σφραγιδα τινα βασιλικην δεχονται, τῳ πνευματικῳ μυρῳ το χρισμα—τῳπαναγιῳ πνευματος χαριν ὑποδεχομενοι.

salvation, and the seal of eternal life."* *Serm.* iv. *de Nativ. T.* 1. *p.* 156. *Lutetiæ Paris.* 1675.

The Second Council of Arles,† *L. C.* "As to Arians and such heretics, as are baptised in the name of the blessed Trinity; if, when interrogated, they sincerely profess our faith, they may be received into the church by chrism and the imposition of hands."‡ *Can.* xvi. xvii. *Conc. Gen. T.* iv. *p.* 1013.

The Third Council of Arles,§ *L. C.* It decrees, "That clerks, and the ministers of the altar, shall be ordained by no one but the bishop of the place, or one appointed by him; and that the chrism shall be blessed by him only, and Neophytes (new converts) be confirmed only by him." *Ibid. p.* 1024.

The Eucharist.

Proposition II.

It is an article of catholic belief, that in the most holy sacrament of the **Eucharist,**

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* *Chrisma salutis, et signaculum vitæ æternæ.*

† Fifty-six canons were published by this council, which was also assembled by S. Hilary, about the year 442.

‡ *Chrismate et manus impositione.*

§ This council assembled about the year 455.

there is truly and really contained the Body of Christ, which was delivered for us, and his Blood, which was shed for the remission of sins; the substance of the bread and wine being, by the power of God, changed into the substance of his blessed body and blood, the species or appearances of bread and wine, by the will of the same God, remaining as they were. This change has been properly called Transubstantiation.

SCRIPTURE.

John vi. 51, 52. *I am the living bread, which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread, that I will give, is my flesh for the life of the world.*—54, 55, 56, 57, 58, 59.—*Except you eat the flesh of the son of man, and drink his blood, you shall not have life in you.—He that eateth my flesh and drinketh my blood, hath everlasting life: and I will raise him up in the last day.—For my flesh is meat indeed; and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me and I in him. As the living father hath sent me, and I live by the father: so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live for ever.* Matt. xxvi. 26, 27, 28.—*And while they were at supper Jesus took bread, and blessed, and broke, and gave it to his disciples, and said: Take ye, and eat: This is my body. And taking the*

chalice, he gave thanks; and gave it to them, saying: Drink ye all of this.—For this is my blood of the new Testament, which shall be shed for many for the remission of sins.—Mark xiv. 22, 23, 24. *And whilst they were eating, Jesus took bread; and blessing, broke, and gave it to them, and said: Take ye, This is my body. And having taken the chalice; giving thanks, he gave it to them: and they all drank of it.—And he said to them: This is my blood of the new Testament, which shall be shed for many.*—Luke xxii. 19, 20. *And taking bread, he gave thanks, and broke, and gave it to them, saying: This is my body, which is given for you: Do this for a commemoration of me. In like manner, the chalice also, after he had supped, saying: This is the chalice the new Testament in my blood, which shall be shed for you.*—1 Cor. x. 16. *The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?*—Ibid. xi. 23, 24, 25, 26. *For I have received of the Lord, that which also I delivered to you; That the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke it, and said: Take ye, and eat: this is my body, which shall be delivered for you: this do for a commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new Testament in my blood: this do ye, as often as you shall drink it, for the commemoration of me.—For as often as you shall eat this bread, and drink this chalice, you shall shew the death of the Lord until he come.*

FATHERS.

Cent. I.

S. Ignatius, G. C. These Gnostic heretics "abstain from the Eucharist and from prayer, because they do not acknowledge the Eucharist to be the flesh of our Saviour Jesus Christ,* which suffered for our sins, and which the father by his goodness resuscitated. Rejecting therefore this gift of God they die in their disputes." *Ep. ad Smyrn. p.* 36. *T.* ii. *PP. Apost. Amstelædami*, 1724. —"I take no delight in food that perishes, nor in the pleasures of this life. What I desire is the bread of God, the heavenly bread, the bread of life, which is the flesh of Jesus Christ the son of God,† who was born of the seed of David; and I desire the drink of God, his blood, which is charity incorruptible and eternal life." *Ep. ad Rom. p.* 29.

Cent. II.

S. Justin,‡ *L. C.* "Our prayers being finished, we embrace one another with the kiss of peace. Then to him who presides over the brethren, is presented bread, and wine tempered with water; having received which,

* διὰ το μη ὁμολογειν την ἐυχαριστιαν σαρκα ἐιναι του σωτηρος ἡμων Ἰησου Κριστου.

† ὁς ἐστι σαρξ Ἰησυ Κριστυ.

‡ A Christian Philosopher, by birth a Greek, who suffered martyrdom at Rome, about the year 166, having, a few years

he gives glory to the father of all things in the name of the Son and the Holy Ghost, and returns thanks, in many prayers, that he has been deemed worthy of these gifts. These offices being duly performed, the whole assembly, in acclamation, answers, *Amen;* when the ministers, whom we call deacons, distribute to each one present a portion of the blessed bread, and the wine and water. Some is also taken to the absent. This food we call the Eucharist, of which they alone are allowed to partake, who believe the doctrines taught by us, and have been regenerated by water for the remission of sin, and who live as Christ ordained. Nor do we take these gifts, as common bread and common drink;* but as Jesus Christ, our Saviour, made man by the word of God, took flesh and blood for our salvation: in the same manner, we have been taught, that the food which has been blessed by the prayer of the words which he spoke, and by which our blood and flesh, in the change, are nourished, is the flesh and blood of that Jesus incarnate.† The apostles, in the commentaries written by them, which are called Gospels, have delivered, that Jesus so commanded, when taking bread, having given thanks, he said: *Do this in remembrance of me: This is my body.* In like manner, taking the cup, and giving thanks, he said: *This is my blood:* and that he distributed both to them only." *Apol.* I. *p.* 95, 96, 97. *Edit. Londini, an.* 1722.

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before, addressed two apologies, in favour of the Christians, to the emperor Antoninus Pius and to the Roman senate. In these is contained much curious matter on the doctrine, and manners, and religious ceremonies of the early Christians. Justin is also author of other works, particularly of a Dialogue with the Jew, named Tryphon.

* ὁ γαρ ὡς κοινον ἀρτον, οὐδε κοινον ποτα.

† ἐκεινα τε σαρκοποιηθεγτος Ιησυ και σαρκα και αἱμα ἐδιδαχθημεν ειναι.

S. Irenæus, L. C. "It is our duty to make an offering to God, and with a pure heart, a sincere faith, a firm hope, and a fervent charity to present to the maker of all things the first fruits of his creatures. But this pure oblation the church alone makes. The Jews make it not, for their hands are stained with blood; and they received not the word that is offered to God. Nor do the assemblies of heretics make it.—For how can these prove, that the bread, over which the words of thanksgiving have been pronounced, is the body of their Lord, and the cup his blood,* while they do not admit, that he is the Son, that is, the Word, of the creator of the world?—Or how again do they maintain, that the flesh turns to corruption, and partakes not of life, which is nourished with the body and blood of the Lord? Wherefore, let them either give up their opinion, or cease from making that offering. But our sentiment accords with the nature of the Eucharist, and, the Eucharist again confirms our sentiment. The bread that we receive is no longer common bread, but the Eucharist, consisting of two things, terrestrial and celestial."† *Adv. Hær. Lib.* iv. *c.* xxxiv. *p.* 326, 327.—"They are truly vain, (these heretics), who contemn the whole divine system, and denying the salvation and regeneration of the flesh, maintain that it is not susceptible of incorruption. According to this then, the Lord did not

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* *Corpus esse Domini sui, et cálicem sanguínis sui.*

† ἐκ δύο πραγμάτων συνεστηκυια, ἐπιγειᾳ τε καὶ ἐπουρανιᾳ. The heretics, against whom he writes, maintaining, that Christ was not the word, in the language of S. John, by whom the world was made, and that the material things of the world were adverse to Christ—was it consistent in them, he asks, to say, that Christ, by his ordinance, changed the bread and wine into his body and blood, hostile as they were to his nature, which however they professed to believe, and that the eucharist thus formed was the offering most acceptable to God?

redeem us by his blood; nor is the cup of the Eucharist the participation of his blood, nor the bread, which we break, the participation of his body.—When therefore the mingled chalice and the broken bread receive the word of God, they become the Eucharist of the body and blood of Christ, by which the substance of our flesh is increased and strengthened: how then can they pretend, that this flesh is not susceptible of eternal life?—And as a section of the vine laid in the earth produces fruit in due season, and in like manner the grain of corn is multiplied, by the blessing of God, which afterwards are used for the benefit of man, and receiving on them the word of God, become the Eucharist, which is the body and blood of Christ: * so our bodies, nourished by that Eucharist, and then laid in the earth, and dissolved in it, shall, in due time, rise again." *Ibid. L.* v. *c.* 11. *p.* 395, 397, 399.

Tertullian, L. C. Having shewn, in many instances, how anxious our Saviour was to accomplish all that the prophets had foretold concerning him, he adds:—"Professing his ardent desire to eat the pasch, as his own, he took the bread, and distributing it to his disciples, he made it his body, saying: *This is my body*, that is, the figure of my body.† But it would not have been this figure, had not his body been real; for a thing void of reality, as is a phantom, cannot be represented by a figure. And if they say, that Christ formed to himself a body of the bread, not having a real body, it was then this bread he was going to sacrifice for us. How stupid is Marcion not to understand, that bread was the ancient figure of the body of Jesus Christ, spoken by Jeremiah: *They have devised*

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* ὁπερ ἐστι σωμα και αἱμα τυ χριστυ.

† *Corpus suum illum fecit, hoc est corpus meum dicendo, id est figura corporis mei.*

*devices against me, saying, come, let us put wood into his bread,** that is, the cross upon his body. Thus Christ, illustrating the ancient figures, sufficiently declared, by calling the bread his body, what was at that time (the time of Jeremiah) his intention, that the bread should signify."† *Adversus Marcion. L.* iv. *c.* xl. *p.* 733.—He had before advanced the same sentiment: *L.* iii. *p.* 677.—And again: "He rejected not the bread, by which he represents his own body.‡ *Ib. L.* 1. *p.* 624.—In other passages, following his contemporaries, Tertullian is less ambiguous: "Our flesh is fed with the body and blood of Christ,§ that the soul may be nourished with God." *De Resurrect. carnis. c.* viii. *p.* 569.—There are Christians worse than Jews, "for these laid violent hands on Jesus but once; but they daily insult his body." ‖ *De Idol. c.* vii. *p.* 240.—"Christ is our bread, because Christ is life, and bread is

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* The reading of the Latin vulgate—*Mittamus lignum in panem ejus.*

† The opinion of the Marcionite heretics, whom he combats, was, that the two covenants were opposite to one another. This he refutes by shewing, that Christ was anxious to apply to himself, and to fulfil the prophecies of the old. Thus Jeremiah having used the word *bread* to prefigure the body of Christ, Tertullian remarks, that when Christ said of the bread, *This is my body*, he plainly signified, that the prophecy was fulfilled, the bread being the ancient *figure* used to denote his body. *This is my body*, that is, the figure of my body, agreeably to the expression of the prophet Jeremiah.—The same heretics also pretended, that Christ, having no real body, adopted the bread for his body; so that, according to them, in the eucharist was a real body, that is, the bread, but no sacrament, no sign, or figure of the real body of Christ.—Endless have been the contests on the meaning of the above passage. See *Perpétuité de la Foy, Vol.* iii. *Liv.* 11.

‡ *Corpus suum repræsentat.* This word is often used by him and others for—*præsentem facere, to render present.*

§ *Caro corpore et sanguine Christi vescitur.*

‖ *Quotidie corpus ejus lacessunt.*

life. *I*, he says, (Jo. 6.) *am the bread of life.* And again: *The bread is the word of God, that came down from heaven.* As also because his body is acknowledged to be in the bread.*—*This is my body:* wherefore, when we pray for our daily bread, we beg for a perpetuity in Christ, and individuity from his body." *De Orat. c.* vi. *p.* 181.

Cent. III.

Origen, G. C. Though this great man be very fond of allegorising, that is, of not confining himself to the literal meaning of the scriptures; yet, on this subject of the Eucharist, he seems sometimes to speak sufficiently plain: thus in his great work against Celsus, he says: "We, who study to please the Creator of all things with prayers and giving of thanks for benefits received, eat of the breads that are offered, which by prayer are made a holy body.† By this they, who partake of it with a pure spirit, are rendered more holy." *Lib.* viii. *T.* 1. *p.* 766.—Again: "You that have been accustomed to be present at the divine mysteries, know, when you receive the body of the Lord,‡ with what care and veneration you preserve it, lest any particle of it fall to the ground, or be lost. And you think yourselves guilty, and with reason, if it should so happen through your negligence." *Hom.* xiii. *in Exod. T.* ii. *p.* 176.—"In former times baptism was obscurely represented in the cloud, and in the sea: but now regene-

* *Corpus ejus in pane censetur.*

† προσαγομένους ἄρτους ἐσθιομεν, σωμα γενομενους δια την ευχην ἁγιον τι.

‡ *Cum suscipitis corpus Domini.*

ration is in kind, in water, and in the Holy Ghost. Then, obscurely, manna was the food; but now in kind the flesh of the word of God is the true food;* even as he said: *my flesh is meat indeed, and my blood is drink indeed.*" *Hom.*† vii. *in Num. T.* ii. *p.* 290.

S. Hippolytus, G. C. Commenting on the words of Proverbs ix. *Wisdom hath built herself a house;* he says: "*He* (Christ) *prepared his table,* that is, the promised knowledge of the holy Trinity, and moreover his venerable and sacred body, and blood, which are every day offered up‡ in remembrance of that divine and mysterious supper.—*Come, eat my bread and drink the wine which I have mingled for you,* that is, his divine body and his venerable blood, which he gave us to eat and drink§ for the remission of sins." *In Prov. c.* ix. *T.* 1. *p.* 282. *Edit. Hamburg.* 1716.

S. Cyprian, L. C. Speaking of those who, in time of persecution, had, through weakness, denied their faith, he relates instances of signal judgments that had fallen on many, who, after that, dared to profane the sacrament of the body and blood of Christ. The facts may, perhaps, by some, be disputed, but the belief of the

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* *Tunc in ænigmate erat manna cibus, nunc autem in specie caro Verbi Dei est verus cibus.*

† These homilies, which are not extant in Greek, are thought to have been rather loosely translated by Rufinus of Aquileja; but, as Rufinus lived in the fifth century, the contemporary, and antagonist of S. Jerom, his testimony alone serves to prove the faith of the age.

‡ το τιμιον και ἀκραντον ἀυτε σωμα και ἁιμα, ἁ καθ' ἑκαστη ἐπιτελεῦνται θυομενα.

§ την θειαν ἀυτε σαρκα και το τιμιον ἀυτε σωμα.

narrator, on the point of the real presence in the elements, cannot be questioned. A woman having brought home with her—which then was usual—part of the consecrated bread, when she attempted to open the box which contained *the Holy Thing of the Lord*,* was alarmed by a rising flame. And a man, in similar circumstances, opening his hand, discovered nothing but ashes." *De Lapsis p.* 132, 133.—Of the same weak Christians he had before said: "Returning from the altar of the devil, they approach, with filthy and sordid hands, to the holy of the Lord. In this state of contamination, they invade his body.†—Regardless of the menaces of God, they dare to offer violence to the body and blood of the Lord;‡ thus sinning more against him, than when they denied him." *Ibid. p.* 128.—"Christ is the bread of life, and this is not the bread of all, but it is ours: and as we say, *Our Father*, because he is the father of the intelligent and the believing; so we say our bread, because Christ, whose body we touch,§ is our bread. This bread we daily pray for, lest, belonging to Christ and receiving the Eucharist daily for the food of salvation, we be witheld, by some grievous crime, from that heavenly bread, and be separated from the body of Christ. He has said: *I am the bread of life who came down from heaven. If any one eat of my bread, he shall live for ever. But the bread, which I shall give, is my flesh for the life of the world.* Hence it is manifest, that they have this life, who approach his body,‖ and receive the Eucharist." *De Orat. Dom. p.* 146, 147.

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† *In qua Domini Sanctum fuit.*

† *Domini corpus invadunt.*

‡ *Vis infertur corpori ejus et sanguini.*

§ *Qui corpus ejus contingimus.*

‖ *Qui corpus ejus attingunt.*

He elsewhere laments, that some ministers of the altar dared, before the forms of repentance and confession were fulfilled, to distribute the Eucharist, and thus "profane the holy body of the Lord."* *Ep.* xv. *p.* 34.—"At this time, peace is necessary not to the weak, but to the strong; that while we excite and exhort them to battle, we leave them not naked and unarmed, but fortified by the body and blood of Christ.†—For how can we urge them to shed their own blood, if we refuse them the blood of Christ? Or how do we fit them for the cup of martyrdom, unless we first admit them in the church to partake of the chalice of the Lord?" *Ep.* lvii. *p.* 117.—"When the Lord called the bread his body, which bread is formed of many grains, he indicated the union of his people; and calling the wine his blood, which is pressed from many grapes, he signified the conjunction of his flock." *Ep.* lxix. *p.* 182.

Cent. IV.

Council of Nice, G. C. Condemning an abuse, which had crept in, that deacons in some places, administered the Eucharist to priests, the council says, "that neither canon, nor custom has taught, that they, (deacons) who have themselves no power to offer, should give the body of Christ to them that possess that power."‡ *Can.* xviii. *Conc. Gen. T.* ii. *p.* 38.

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* *Sanctum Domini corpus profanare audeant.*

† *Protectione sanguinis et corporis Christi muniamus.*

‡ το σωμα τȣ Κριστȣ.

*Juvencus,** *L. C.* Speaking of the institution of the Eucharist, he says: "Christ taught his disciples, that he delivered to them his own body;" and when he gave them the chalice, "he taught them, that he had distributed to them his blood: and said, this blood remits the sins of the people: drink this, it is mine."† *Bibl. Max. PP. T.* iv. *p.* 74.

Eusebius of Cæsarea, G. C. "Since then, as the new Testament establishes, we have been instructed to celebrate the memory of this sacrifice of his body and of his saving blood,‡ again we are taught by the prophet David to say: *Thou hast prepared a table before me.* (Ps. 22.) In these things he openly signifies a mystical unction, and the august offerings of the table of Christ, by which we have learnt to offer to our supreme Lord, through the hand of this great high-priest, unbloody, rational, and benignant sacrifices."§ *Dem. Evang. L.* 1. *c.* x. *p.* 39.—"He shall have delight in the Lord, whose mind being purged from all defilement, shall eat the living bread, the life-giving flesh of the Lord, and drink his saving blood."‖ *Com. in Psal.* xxx. *v.* 1. *T.* ii. *p.* 149. *Collect. Nova*

* He was a native of Spain, and a priest; and has left us the Life of Christ in hexameter verse. He flourished about the year 329, under Constantine the Great.

† *Discipulos docuit proprium se tradere corpus.*
Edocuitque suum se divisisse cruorem.
Atque ait: Hic sanguis populi delicta remittit:
Hunc potate meum.—

‡ τετε σωματος αυτω και τε σωτηριε αιματος.

§ τας αναιμους και λογικας, αυτω τε προσηνεις θυσιας.

‖ εσθειν τον ζωντα αρτον και τας ζωοποιους αυτε σαρκας, πινειν τε το σωτηριον αυτε αιμα.

Montfaucon. Paris. 1706.—"We, who by faith are called to sanctification, possess the bread from heaven, that is, Christ, or his body.* Should it be asked, what the power of that body is, we answer: It is vivifying, because it gives life to the world." *Com. in c.* iii. *Isa. p.* 308. *Ibid.*

S. Athanasius, G. C. "Our Sanctuaries are now pure, as they always were; having been rendered venerable by the blood alone of Christ,† and embellished by his worship." *Apol. adv. Arian. T.* 1. *p.* 127. "Take care then, O Deacon, not to give to the unworthy the blood of the immaculate body,‡ lest you incur the guilt of giving holy things to dogs." *Serm. de Incontam. Myst. T.* ii. *p.* 35. *Collect. Nova. Montfaucon.—Parisiis,* 1706.

S. Hilary, L. C. "If the *word*, truly, *was made flesh*, and we, truly, receive this word for our food: § how can he be thought not to dwell naturally in us, who assumed the nature of our flesh inseparably united to him, and communicates, in the sacrament, that nature to us? For thus, we are all one: because the father is in Christ, and Christ in us.—We are not to speak of heavenly things as we do of human.‖—Of the natural verity of Christ in us, whatever we speak, we speak foolishly and wickedly, unless we learn of him; for it is he that said: *my flesh is meat indeed, and my blood is drink indeed.* (Jo. 6. 56.) There is no place left to doubt of the truth of Christ's flesh

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* τουτεστι Κριστον, ἠτοι το σωμα αὐτε.

† μονῳ σεμνυνομενα τῳ αἱματι τε Κριστε.

‡ την πορφυραν τε ἀναμαρτητε σωματος.

§ *Verbum carnem cibo dominico sumimus.*

‖ *Non est humano aut sæculi sensu in Dei rebus loquendum.*

and blood: * for now, by the profession of the Lord himself and according to our belief, it is truly flesh, and truly blood. But he himself attests how we are in him by the sacramental communication of his body and blood: *And the world*, says he, *sees me not, but you see me, because I live and you shall live; for I am in my father, and you are in me, and I am in you.* (John xiv. 19, 20). If he wished the unity of will alone to be understood, why would he establish a certain order and progression in the formation of it; but that he should be in the father, by the nature of the divinity; we in him, by his corporal birth; and he in us by the sacramental mystery." *De Trin. L.* viii. *p.* 954, 955, 956.

S. James of Nisibis, G. C. In his fourth discourse, *on prayer*, he says: "None will be cleansed, unless they have been washed in the laver of baptism, and have received the body and blood of Christ. For the blood is expiated by this blood, and the body cleansed by this body.—Be assiduous in holy prayer, and, in the beginning of all prayer, place that, which the Lord hath taught us. When you pray, always remember your friends, and me a sinner," † &c.

S. Ephrem of Edessa, G. C. "His body, by a new method is mixed with our bodies; and his most pure blood is transfused into our veins. He is wholly incorporated with us.‡ And because he loved his church

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* *De veritate carnis et sanguinis non relictus est ambigendi locus.*

† The above passage is quoted from Antonelli's edition of S. James, by the Rev. Alban Butler, in his life of the Saint, July the 11th.

‡ *Corpus ejus nova ratione nostris corporibus immistum est; ipsius quoque sanguis purissimus in venas nostras diffusus, totus ipse nos totos pervasit.*

—he was made the bread of life, that he might give himself to be eaten." *Hymn.* xxxvii. *de Virginitate, Bibl. Orient. Assemani. T.* 1. *p.* 97.—" Consider, my beloved, with what fear, those stand before the throne, who wait on a mortal king.—How much more does it behove us to appear before the heavenly king with fear and trembling, and with awful gravity? Hence it becomes us not, boldly to look on the mysteries, that lie before us, of the body and blood of our Lord." * *Paræn.* xx. *T.* ii. *p.* 126. *Edit. Vossii.* —" Sedulously consider all these things, and believe that they are true, as they are related. For if you view them not with the eyes of faith, you cannot rise from the earth to heaven, nor in spirit behold what Christ suffered. When the eye of faith is clearly open, it contemplates, in a pure light, the lamb of God, who was immolated for us, and who gave us his body for our food to the remission of our sins. This same eye of faith manifestly beholds the Lord, eating his body and drinking his blood, and indulges no curious enquiry.†—You believe, that Christ, the son of God, for you was born in the flesh. Then why do you search into what is inscrutable? Doing this you prove your curiosity, not your faith. Believe then, and with a firm faith receive the body and blood of our Lord.‡ —Abraham placed earthly food before celestial spirits, (Gen. xviii.) of which they ate. This was wonderful. But what Christ has done for us greatly exceeds this, and transcends all speech, and all conception. To us, that are

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* *Proposita mysteria corporis ut sanguinis Domini nostri.*

† *Corpus manducat ac sanguinem bibit; haudquaquam curiose divinam sanctam fidem perscrutans.*

‡ *Si ista curiose rimaris, non jam fidelis nuncupaberis, sed curiosus. Esto itaque fidelis. Participa immaculatum corpus et sanguinem Domini tui fide plenissima.*

in the flesh, he has given to eat his body and blood. Myself incapable of comprehending the mysteries of God, I dare not proceed; and should I attempt it, I should shew only my own rashness." *De Nat. Dei. T.* iii. *p.* 182. *Ibid.*

S. Cyril of Jerusalem, G. C. In his instructions addressed to those who had been newly baptised, he says: "The bread and wine, which, before the invocation of the adorable Trinity, were nothing but bread and wine, become, after this invocation, the body and blood of Christ."* *Catech. Mystag.* 1. *n.* 4. *p.* 281.—"The eucharistic bread, after the invocation of the holy spirit, is no longer common bread, but the body of Christ."† *Ibid. Catech.* iii. *n.* 3. *p.* 289.—"The doctrine of the blessed Paul alone is sufficient to give certain proofs of the truth of the divine mysteries; and you being deemed worthy of them, are become one body and one blood with Christ. For this great apostle says: That *our Lord, in the same night wherein he was delivered, having taken bread and given thanks, broke it and gave it to his disciples, saying to them, Take and eat, this is my body.* Afterwards he took the cup, and said, *Take and drink, this is my blood.* As then Christ, speaking of the bread, declared, and said, this is my body, who shall dare to doubt it? And as speaking of the wine, he positively assured us, and said, this is my blood, who shall doubt it and say, that it is not his blood?"‡ *Catech.* iv. *n.* 1. *p.* 292.

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* ὁ μεν ἀρτος γινεται σωμα Κριστυ, ὁ δε οινος αἱμα Κριστυ.

† ὁ ἀρτος της ευχαριστιας, μετα την ἐπικλησιν τυ ἁγιυ πνευματος, ἐκ ἐτι ἀρτος λιτος, ἀλλα σωμα Κριστυ.

‡ ἀυτα ὁυν ἀποφηναμενος, και ειποντος περι τυ ἀρτυ, τυτο μυ ἐστι το σωμα, τις τολμησει ἀμφιβαλλειν λοιπον; και ἀυτα βεβαιωσαμενος και ειρηκοτος, τυτο μυ ἐστι το αἱμα, τις ἐνδοιασει ποτε, λεγων μη ἐιναι ἀυτα τοαἱμα;

"Jesus Christ, in Cana of Galilee, once changed water into wine by his will only; and shall we think it less worthy of credit, that he changed wine into his blood?* Invited to an earthly marriage, he wrought this miracle; and shall we hesitate to confess, that he has given to his children his body to eat, and his blood to drink?† Wherefore, with all confidence, let us take the body and blood of Christ. For in the type or figure of bread, his body is given to thee, and in the type or figure of wine, his blood is given;‡ that so being made partakers of the body and blood of Christ, you may become one body and one blood with him. Thus, the body and blood of Christ being distributed in our members, we become *Christofori*,§ that is, we carry Christ with us; and thus, as S. Peter says, "we are made partakers of the divine nature." *Ibid.*—At another time, speaking to the Jews, Jesus Christ says: *Unless you eat my flesh and drink my blood, ye shall have no life in you.* (John. vi.) But they not understanding the words spiritually, were offended with them, and withdrew from him, because they fancied, that he would make them eat human flesh.‖ In the old dispensation there were loaves of bread which were offered before God, and because they pertained to that old dispensation, they have ceased with it: but now in the new dispensation, there is bread from heaven, and a cup of salvation, which sanctify soul and body. For as the bread is the nourishment which is proper to the body; so the word is the

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* και ουκ ἀξιοπιστος ἐστιν οἰνον μεταβαλων εἰς αἱμα;—

† την ἀπολαυσιν τε σωματος ἀυτε και τε αἱματος.

‡ ἐν τυπῳ ἀρτε, δἱδοται σοι το σωμα, και ἐν τυπῳ οἰνε, δἱδοται σοι το αἱμα.

§ χριστοφοροι. ‖ σαρκοφαγιαν.

nourishment which is proper to the soul. Wherefore I conjure you, my brethren, not to consider them any more as common bread and wine, since they are the body and blood of Jesus Christ according to his words; and although your sense might suggest that to you, let faith confirm you. Judge not of the thing by your taste, but by faith assure yourself, without the least doubt, that you are honoured with the body and blood of Christ. This knowing, and of this being assured, that what appears to you bread, is not bread, but the body of Christ, although the taste judges it to be bread; and that the wine which you see, and which has the taste of wine, is not wine, but the blood of Christ."* *Ibid. n.* 2, 3, *p.* 293, 294.—"*Taste and see how good the Lord is.* Think you now, that you are required to discern this by the sense of taste?† No, by no means; but by the testimony of faith which is certain, and leaves no doubt. For when you take them, you are not commanded to take bread and wine, but, under the appearance of these, to take the body and blood of Christ." *Ibid. Cat.* v. *n.* 17. *p.* 300.

S. Optatus of Milevis, L. C. "What is so sacrilegious as to break, to erase, and to remove the altars of God, on which you yourselves made offerings? On them the vows of the people, and the members of Christ were borne.—For what is the altar, but the seat of the body and blood of Christ?‡ What offence had Christ given,

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* μη απο της γευσεως κρινης το πραγμα, αλλ' απο της πιστεως πληροφορε ανενδοιαστως σωματος και αιματος χριστου καταξιωθεις. ταυτα μαθων και πληροφορηθεις, ως ο φαινομενος αρτος, ουκ αρτος εστι, ει και τη γευσει αισθητος, αλλα σωμα χριστου, και ο φαινομενος οινος, ουκ οινος εστιν, ει και η γευσις τουτο βουλεται, αλλα αιμα χριστου.

† Μη τω λαρυγγι τω σωματικω επιτρεπητε το κριτικον;

‡ *Sedes et corporis et sanguinis Christi.*

whose body and blood, at certain times, do there dwell?*—This huge impiety is doubled, whilst you broke also the chalices, the bearers of the blood of Christ."† *Contra Parmen. L.* vi. *p.* 91, 92, 93.—Among other excesses with which he charges the Donatists, he had before mentioned, that they ordered the consecrated elements to be poured out to dogs; which, seized with madness, turned against their masters, as against strangers, "guilty of the body of the Lord."‡ *Ibid. L.* ii. *p.* 39.

S. Basil, G. C. "About the things, that God has spoken, there should be no hesitation, nor doubt, but a firm persuasion, that all is true and possible, though nature be against it.§ Herein lies the struggle of faith—*The Jews therefore strove among themselves, saying; How can this man give us his flesh to eat? Then Jesus said to them: amen, amen I say unto you: except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you.* (Jo. vi. 53, 54.)—*Regula* viii. *Moral. T.* ii. *p.* 240.—"With what fear, with what conviction, with what affection of mind, should we partake of the body and blood of Christ? The apostle teaches us to fear, when he says: *He that eateth and drinketh unworthily, eateth and drinketh judgment to himself* (1 Cor. xi. 29;) while the words of the Lord: *This is my body, which shall be delivered for you* (ibid. 24), create a firm conviction."‖ *Ibid. In Reg. brev. quæst.* clxxii. *p.* 472.—"The Christian must be without spot or stain—and thus

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* *Cujus illic per certa momenta corpus et sanguis habitabat.*

† *Calices, Christi sanguinis portatores.*

‡ *Sancti corporis reos.*

§ *καν ἡ φυσις μαχηται.*

‖ *την πληροφοριαν ἐμποιει.*

prepared to eat the body of Christ, and drink his blood."* *Ibid. In Moral. reg.* lxxx. *c.* 22. *p.* 318.—"It is very profitable, every day, to partake of the body and blood of Christ;† since he himself says: *He that eateth my flesh and drinketh my blood, hath everlasting life* (Jo. vi. 55).—We communicate four times in the week, on Sunday, Wednesday, Friday, and Saturday, and on other days, if there be a commemoration of any Saint.—At Alexandria, and in Egypt, the people, generally, have the communion in their houses, and they receive it as they judge proper, having received it from the priest." *Ep.* xcii. *T.* iii. *p.* 186.—"What can be said of that person, who dares idly, and uselessly, to eat the body and drink the blood of our Lord Jesus Christ,‡ and thus sometimes more afflicts the divine spirit, while he eats without charity? Let us therefore judge, and not live to ourselves, but eat and drink to him, who died and rose again for us. It is the duty of him who approaches to the body and blood of Christ,§ and to the memory of his passion, not only to be pure from all defilement, but likewise to shew forth and express the remembrance of the death of Christ, lest he eat and drink to his own judgment."‖ *L.* I. *de Bapt. c.* 3. *T.* ii. *p.* 651.—"If he who was unclean, under the old law, might not touch what was holy, how much more criminal is he who, in the impurity of his soul, rashly approaches to the body

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* ὡτως ἐσθειν το σωμα τȣ Κριστȣ και πινειν το ἀιμα.

† μεταλαμβανειν τȣ ἁγιȣ σωματος και ἀιματος τȣ Κριστȣ.

‡ φαγειν το σωμα, και πιειν το ἀιμα τȣ Κυριȣ ἡμων.

§ τονπροσιοντα τῳ σωματι και τῳ ἀιματι τȣ Κριστȣ.

‖ The Benedictin Editors of S. Basil's works are of opinion, that these books on baptism are not his; though of some antient author. Combefis ascribes them to Eustathius of Sebaste—the contemporary of S. Basil.

of our Lord.* Let us therefore cleanse ourselves from all defilement." *Ibid. L.* ii. *c.* 3. *p.* 654.

S. Gregory of Nyssa, G. C. "As that which is pernicious is admitted into our bodies, so should that which is salutary; in order that the virtue of this latter may bring aid to us. When this salutary medicine is within us, it repels, by its contrary quality, the poison we had received.—But what is this medicine? That body, which was shewn to be more powerful than death,† and was the beginning of our life; and which could not otherwise enter into our bodies, than by eating and drinking.—Now we must consider, how it can be, that that one body, which so constantly, through the whole world, is distributed to so many thousands of the faithful, can be whole in each receiver, and itself remain whole.‡—The body of Christ, by the inhabitation of the word of God, was transmuted into a divine dignity: and so I now believe, that the bread, sanctified by the word of God, is transmuted into the body of Christ.§ This bread, as the apostle says, is *sanctified by the word of God and prayer*, not that, as food, it passes into his body, but that it is instantly changed into the body of Christ, agreeably to what he said, *This is my body.*‖—And therefore does the divine word commix itself with the

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* κατατελμων τε σωματος τε Κυριε.

† ἀδεν ἑτερον ἡ ἐκεινο το σωμα, ὁ τοτε θανατε κρειττον ἐδειχθη.

‡ πως ἐγενετο δυνατον το ἐν ἐκεινο σωμα—ὁλον ἐν ἑκαστῳ, δια τε μερους γενεσθαι, και αὐτο μενειν ἐφ' ἑαυτε ὁλον.

§ και νυν τον τῳ λογῳ του θεου ἁγιαζομενον ἀρτον εἰς σωμα του θεου λογου μεταποιεισθαι πιστευομαι.

‖ ἐυθυς προς το σωμα του λογου μεταποιουμενος, καθως εἰρηται ὑπο του λογου, ὁτι τουτο ἐστι τὸ σωμα μου.

weak nature of man, that, by partaking of the divinity, our humanity may be exalted. By the dispensation of his grace, he enters, by his flesh, into the breasts of the faithful, commixed and contempered with their bodies,* that, by being united to that which is immortal, man may partake of incorruption." *Orat. Catech. c.* 37. *T.* ii. *p.* 534, 535, 536.—"The bread also is, at first, common bread; but, when it has been sanctified, it is called and is made the body of Christ,"† *Orat. in Bapt. Christi, T.* ii. *p.* 802.

S. Gregory of Nazianzum, G. C. He says of his sister, labouring under a grievous disorder: "Despairing of all other help, she has recourse to the universal physician—She falls down in faith before the altar, and calls upon him who is there adored."‡ *Orat.* II. *T.* 1. *p.* 186.—"Without doubting, eat the body, and drink the blood,§ if thou desirest to live." *Ibid. Orat.* xlii. *p.* 690.

S. Ambrose, L. C. "The manna in the desart was given in figure. You have known things more excellent. For light is preferable to the shadow; truth to figure; the body of Christ to the manna of heaven. But you may say: I see somewhat else; how do you assert, that I shall receive the body of Christ?—This remains to be proved.—How many examples may we not make use of to shew, that we have not here what nature formed, but what the divine blessing has consecrated, and that the

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* ἑαυτον ἐνσπειρει διὰ της σαρκος, ὁις ἡ συστασις ἐξ οἰνυ τε καὶ ὑδατος ἐστι τοις σωμασι των πεπιστευκοτων κατακιρναμενος.

† σωμα Κριστυ λεγεται τε και γινεται.

‡ τον ἐπ' ἀυτῳ τιμωμενον.

§ ἀνεπαισχυντως και ἀνενδοιαστως, φαγε το σωμα, πιε το αἱμα.

virtue of this blessing is more powerful than that of nature; because by it nature itself is changed? Moses held the rod; he cast it on the ground; and it became a serpent. Again he took it by the tail, and again it became a rod. See you not that, by the prophetic power, the nature of the rod and the serpent was twice changed?"—He proceeds to instance many other miraculous changes, as recorded in scripture, and then adds: "If now the blessing of men was powerful enough to change nature, what must we not say of the divine consecration, when the very words of our Lord operate? For that sacrament, which you receive, is accomplished by the word of Christ. If the word of Elias could call down fire from heaven; shall not the word of Christ be able to change the form of the elements?* You have read concerning the creation of the world: *He spoke, and it was done; he commanded, and it was formed.* Therefore the word of Christ which could draw out of nothing what was not, shall it not be able to change the things that are, into that which they were not?† For it is not a less effect of power, to give new existence to things, than to change the natures that were.—We will now establish the truth of the mystery, from the example itself of the incarnation. Was the order of nature followed, when Jesus was born of a virgin? Plainly, not. Then why is that order to be looked for here? It was the true flesh of Christ, which was crucified, which was buried; and this is truly the sacrament of his flesh.—Our Lord himself proclaims: *This is my body.* Before the benediction of the celestial words, the bread *(species)* is named; after the consecration the body of Christ is signified. He himself calls it his blood. Before consecration it has another name;

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* *Non valebit Christi sermo, ut species mutet elementorum?*

† *Sermo Christi—non potest ea quæ sunt, in id mutare quod non erat?*

afterwards it is denominated blood. And you answer *Amen*, that is, it is true.* What the mouth speaks, let the internal sense confess: what the words intimate, let the affection feel. By these sacraments Christ feeds his church, and by them is the soul strengthened."† *De Initiandis. c.* ix. *T.* iv. *p.* 350, 351.—In the same chapter he afterwards adds: *Taste and see how sweet the Lord is: blessed is the man who hopeth in him.* (Ps. xxxiii. 9.) Christ is in that sacrament, because it is the body of Christ: wherefore the food is not corporeal, but spiritual.‡ Hence the apostle, speaking of its type (or figure) says: *Our fathers did eat the spiritual food, and did drink, the spiritual drink.* (1 Cor. x.) For the body of God is a spiritual body. The body of Christ is the body of a divine spirit, because Christ is a spirit, as we read, *the Lord Christ is a spirit before our eyes.*" *Ibid. p.* 352.

S. Epiphanius, G. C. "The Church is the tranquil port of peace, and daily distributes to us that drink

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* *Ipse clamat Dominus Jesus: hoc est corpus meum. Ante benedictionem verborum cœlestium species nominatur; post consecrationem corpus Christi significatur. Ipse dicit sanguinem suum. Ante consecrationem aliud dicitur, post consecrationem sanguis nominatur. Et tu dicis, Amen; hoc est, verum est.*

† The expressions of this passage are repeated, and more emphatically stated, in a succeeding treatise *On the sacraments*, often quoted under the name of S. Ambrose; but as its authenticity is doubted by the most able critics; though it is admitted by them, if not to be coeval with him, to be very ancient; I shall make no use of an uncertain authority. Still the authority proves, what was the faith of the times in which the work was written.

‡ *In illo sacramento Christus est, quia corpus est Christi: non ergo corporalis esca, sed spiritalis est.*

which disperses care, the true blood of Jesus Christ."* *In Acephalos T.* ii. *p.* 152.

S. Jerom, L. C. A lady, named Hedibia, had consulted the Saint on the meaning of the passage in S. Matthew: *I say to you, I will not drink henceforth of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of my father.* He tells her, that the passage by some had been interpreted very sillily, and then adds: "But not to trouble ourselves about such fables, let us acknowledge, that the bread which our Saviour broke, and gave to his disciples, is the body of our Lord,† he saying to them; *Take and eat, this is my body,* and of the cup; *Drink ye all of this: this is my blood of the new Testament which shall be shed for many.*—If then the bread that came down from heaven is the Lord's body, and if the wine, which he gave to his disciples, is his blood, which was shed for many for the remission of sins, let us reject those Jewish fables—and receive at his hand the cup of the new covenant. Moses gave us not the true bread, but our Lord Jesus did. He invites us to the feast, and is himself our meat: he eats with us, and we eat him. We drink his blood, and without him we cannot drink: we daily tread in the sacrifices the grapes that are red with his blood,‡ and of these is the new wine in the kingdom of the father." *Ep.* cl. *ad Hedib. T.* 1. *p.* 1219.—"The fatted calf, which is offered to obtain the salvation of

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* το λυσιπονον ἡμιν πομα καθ' ἑκαστην ἡμεραν, ἁιμα χριστε χαριζομενη, ἀκρατον, ἀληθες.

† *Esse corpus Domini Salvatoris.*

‡ *Ipse conviva, et convivium; ipse comedens et qui comeditur: illius bibimus sanguinem, et quotidie in sacrificiis ejus, rubentia musta calcamus.*

repentance, is the Saviour himself, whose flesh we daily eat, and whose blood we daily drink.* The reader, who is one of the faithful, understands as well as I do, what this nourishment is; which filling us with abundance, makes us put forth outwardly praises and holy thanksgivings.—The sacred feast is daily celebrated;† the father receiveth his son every day; Jesus Christ is continually offered upon the altars."‡ *Ep.* cxlvi. *ad Damas. T.* 1. *p.* 1201.—"There is as much difference between the loaves offered to God in the old law, and the body of Jesus Christ, as betwixt the shadow and the body, betwixt the image and the truth, and betwixt the types and the things they represent. —So let the mind, which prepares to form the body of Christ,§ be free from not only every unclean action, but from every indecent glance, every wandering of the mind." *Comment. in ep. ad Tit. c.* 1. *T.* iii. *p.* 1045.—"God forbid, that I should say any thing amiss of these men (priests) who, succeeding the apostles in their ministry, make the body of Jesus Christ with their sacred mouth."‖ *Ep.* 1. *ad Heliod. T.* 1. *p.* 5.—"After the typical passover was accomplished, and Christ had eaten the lamb with his apostles, he takes the bread, which comforteth the heart of man, and passes to the true sacrament of the passover; that as Melchisedec, priest of the high God, in prefiguring him, had done, offering bread and wine, Christ

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* *Cujus quotidie carne pascimur, cruore potamur.*

† *Hoc convivium quotidie celebratur.*

‡ *Semper Christus credentibus immolatur.*

§ *Mens Christi corpus confectura.*

‖ *Christi corpus sacro ore conficiunt.*

also should make present the truth of his body and blood."* *Comment. in Matt. c. 26. T. iii. p. 716.*

Gaudentius of Brescia,† *L. C.* Speaking of the paschal lamb among the Jews, and the manner in which it was distributed, he says: "But now, when the figure has ceased, the one that died for all, immolated in the mystery of bread and wine, gives life through all the churches, and, being consecrated, sanctifies those that consecrate. This is the flesh of the lamb, this is his blood:‡ for the bread that came down from heaven said: *The bread, which I shall give you, is my flesh for the life of the world.* His blood is rightly expressed by the species of wine, because when he says in the gospel, *I am the true vine,* he sufficiently declares all wine, which is offered in the figure of his passion, to be his blood.§—And he who is the creator and lord of all natures, who produces bread from the earth; of the bread makes his own proper body, (for he is able, and he promised to do it;) and who of water made wine, and of wine his blood.‖ *O the depth of the*

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* *Ut quomodo in præfiguratione ejus Melchisedec, summi Dei sacerdos, panem et vinum offerens fecerat, ipse quoque veritatem sui corporis et sanguinis repræsentaret.* See Perpetuité de la Foy, T. ii. L. iii. c. v.

† He was ordained bishop of Brescia, in Italy, by S. Ambrose, towards the close of the fourth century; but the time of his death is not known. His works are comprised in nineteen discourses or sermons, from the second of which the above extract is taken, written in a plain and easy style.

‡ *Consecrantes sanctificat consecratus. Hæc agni caro; hic sanguis est.*

§ *Sanguinem suum esse omne vinum quod in figura passionis ejus offertur.*

‖ *De pane rursus (quia et potest et promisit) efficit proprium corpus: et de vino sanguinem suum.*

riches of the knowledge and wisdom of God! (Rom. xi. 33.) It is the pasch, he says, that is, the passover of the Lord: think not that earthly which is made heavenly by him, who passes into it, and has made it his body and blood.*—Believe what is announced to thee; because what thou receivest, is the body of that celestial bread, and the blood of that sacred vine;† for when he delivered consecrated bread and wine to his disciples, thus he said: *This is my body; This is my blood.* Let us believe him, whose faith we profess; for truth cannot lie.‡—Let us not break his solid and firm bone: *This is my body; This is my blood.* Now what remains in the sense of any one, which he does not conceive by this exposition, let it be consumed by the ardour of his faith." *Tract.* 11. *in Exod. Bibl. PP. T.* v. *p.* 946, 947. *Edit. Lugduni*, 1677.

S. John Chrysostom, G. C. "Elias left his garment to his disciple: but the Son of God left us his own flesh.§ The prophet indeed threw off his covering; but Christ ascending took with him his body and left it also for us.‖ Let us not therefore repine, nor fear any difficulties: for he who refused not to shed his blood for all, and communicated to us his body and blood, what will he not do for our salvation?" *Homil.* ii. *ad Pop. Antioch. T.* 1. *p.* 37.—"Let us then touch the hem of his garment,

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* *Ne terrenum putes, quod cœleste effectum est, per eum qui transit in illud, et fecit illud suum corpus et sanguinem.*

† *Quod accipis, corpus est illius panis cœlestis, et sanguis est illius sacræ vitis.*

‡ *Credamus, quæso, cui credidimus. Nescit mendacium veritas.*

§ την σαρκα ἡμιν κατελιπε την ἑαυτȣ.

‖ και ἡμιν κατελιπε.

rather let us, if we be so disposed, possess him entire. For his body now lies before us, not to be touched only, but to be eaten, and to satiate us.*—And if they who touched his garment, drew so much virtue from it; how much more shall we draw, who possess him whole?†—Believe, therefore, that the supper, at which he sat, is now celebrated. For there is no difference between the two. This is not performed by a man, and that by Christ. Both are by him.‡ When therefore thou seest the priest presenting the body to thee, think not that it is his hand, but the hand of Christ that is stretched towards thee."§ *Homil.* li. *in cap.* xiv. *Matt. T.* vii. *p.* 553, 554.—"Let us believe God in every thing, and not gain-say him, although what is said may seem contrary to our reason and our sight. Let his word overpower both.‖ Thus let us do in mysteries, not looking only on the things that lie before us, but holding fast his words; for his word cannot deceive; but our sense is very easily deceived.¶ That never failed: this often. Since then his word says: *This is my body;* let us assent, and believe, and view it with the eyes of our understanding. Christ left to us nothing *sensible* (no object of the senses); but things intellectual under *sensible* forms.** Thus the blessing of baptism is given by water,

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* ὡστε και φαγειναι και ἐμφορηθηναι.

† οἱ ὁλον αὐτον κατεχοντες.

‡ οὐδεν γαρ ἐκεινο τουτο διεγνωκεν—ἀλλα και τουτο κακεινο αὐτος.

§ ἀλλα την του χριστου χειρα εἰναι την ἐκτεινομενην.

‖ ἀλλ' ἐστω και λογισμου και ὀψεως κυριωτερος ἀυτου ὁ λογος.

¶ ὁ μεν γαρ λογος ἀυτου ἀπαραλογιστος, ἡ δε αἰσθησις ἡμων εὐεξαπατητος.

** ὀδεν ἀισθητον ἀλλ' ἀισθητοισμεν πραγμασι, παντα δε νοητα.

which is corporeal; but what is done by it, namely, the regeneration and renovation, is incorporeal or intellectual. If you were incorporeal, he would have bequeathed to you gifts purely incorporeal; but as your soul is united to a body, those gifts are to be comprehended under corporeal signs." *Homil*, lxxxiii. *in Matt. T.* 7. *p.* 868.—"How many persons are heard to say: I would willingly behold his figure, his shape, his attire! But thou seest him, thou touchest him, thou receivest him into thy breast.* Yet thou desirest to see his garments. He gives himself to thee, not to be looked on only, but to be touched, to be eaten, to be admitted into thy breast." *Ibid.*—"These are not the works of human power. He who, in that supper, made these things himself, now also does them for you. We hold the order of ministers; but the sanctifier and changer of them is himself.† *Ibid. p.* 870.—"*Who will give us of his flesh, that we may be filled?* (Job xxxi. 31.) This Christ has done—not only allowing himself to be seen, but to be touched too, and to be eaten, and teeth to pierce his flesh,‡ and all to be filled with the love of him.—Parents often give their children to be nourished by others: Not so I, says Christ; but I nourish you with my flesh,§ and I place myself before you.—I was willing to become your brother: for the sake of you, I took flesh and blood; and again I deliver to you that flesh and blood, by which I become so related."‖ *Homil.* xlv. *in Ioan. T.* viii. *p.*

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* ἰδου, αὐτου ὁρας, αὐτου ἁπτῃ, αὐτου ἐσθιεις.

† ὁ δε ἁγιαζων αὐτα και μετασκευαζων, αὐτος.

‡ ἀλλα ἁψασθαι και φαγειν και ἐπηξαι τες ὀδοντας τῃ σαρκι.

§ ταις σαρξι τρεφω ταις ἐμαις.

‖ παλιν αὐτην ὑμιν την σαρκα και το αἱμα, δι' ὧν συγγενης ἐγενομην, ἐκδιδωμι.

292.—" What sayest thou, O blessed Paul? Willing to impress awe on the hearer, and making mention of the tremendous mysteries, thou callest them the cup of benediction, (1 Cor. x. 16.) that terrible and tremendous cup. —That which is in the cup, is that which flowed from his side,* and we partake of it.—It is not of the altar, but of Christ himself that we partake.—Let us therefore approach to him with all reverence and purity; and when thou beholdest the body lying before thee, say to thyself: By this body, I am no longer earth and ashes—This is that very body which bled, which was pierced by the lance."† *Homil.* xxiv. *in Ep. ad Cor. T.* x. *p.* 255, 257, 260.—" He that was present at the last supper, is the same that is now present and consecrates our feast. For it is not man who makes the things lying on the altar become the body and blood of Christ; but that Christ, who was crucified for us. The words are pronounced by the priest; but it is the power and grace of God that consecrate them. He said: *This is my body:* these words make the change."‡ *Homil. de Prodit. Judæ. T.* v. *p.* 415.—" As many as partake of this body, as many as taste of this blood, think ye it nothing different from that which sits above, and is adored by angels."§ *Homil.* iii. *in c.* 1. *ad Ephes. T.* x. *p.* 885.—" This table supplies the place of the manger;

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* τουτο το ἐν ποτηριῳ ὀν, ἐκεινο ἐστι το ἀπο της πλευρας ῥευσαν.

† τυτο ἐκεινο το σωμα ἐστι, το ἡμαγμενον, το λογχῃ πληγεν.

‡ σχημα πληρων ἐστηκεν ὁ ἱερευς, τα ῥηματα φθεγγομενος ἐκεινα. ἡ δε δυναμις, και ἡ χαρις τυ θευ ἐστι. τυτο μου ἐστι το σωμα, φησι. τυτο το ῥημα μεταρρυθμιζει τὰ προκειμενα.

§ ἐννοειτε ὁτι τυ μηδεν ἐκεινου διαφεροντες, ὁυδε ἱεστωτος μετεχομεν, ὁτι ἐκεινυ τυ ἀνω καθημενυ τυτυ ἀπογενομεθα.

for even here shall lie the body of our Lord,* not wrapped in swaddling cloths, as then, but surrounded on all sides by the Holy Spirit. They that are initiated understand these things. The Magi or wise men did nothing but adore; but thou, if thou comest with a pure conscience, wilt be permitted to take him to thyself." *Orat. de S. Philogonio, T. 1. p. 357.*—"The servants of Job, to shew their love of him, said: *Who will give us of his flesh, that we may be filled.* (xxxi. 31.) In like manner, Christ gave us his flesh, that with it we may be filled, and inflamed with the love of him.—This body lying in the manger the wise men reverenced, seeing no such thing as thou seest: thou dost not see him in the manger, but on the altar—nor dost thou only see him, but moreover thou touchest him, nay thou eatest him and returnest home with him in thy breast.† Cleanse then thy soul from all defilement, and prepare thyself to receive these mysteries." *Hom. xxiv. in 1 Cor. T. x. p. 261, 262.*—"Wonderful! The table is spread with mysteries; the lamb of God is slain for thee; and the spiritual blood flows from the sacred table. The spiritual fire comes down from heaven; the blood in the chalice is drawn from the spotless side for thy purification.—Thinkest thou, that thou seest bread? that thou seest wine? that these things pass off as other foods do? Far be it from thee to think so.‡ But as wax brought near to the fire loses its former substance, which no longer remains: so do thou thus conclude, that the mysteries (the

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* ἡ γαρ τραπεζη αὐτη, ταξιν της φατνης πληροι· και γαρ και ἐνταυθα κεισεται το σωμα το δεσποτικον.

† ὀυχ ὁρας μονον, ἀλλα και ἁπτῃ· και ὀυχ ἁπτῃ μονον, ἀλλα και ἐσθιεις, και λαβων οἰκαδε ἀναχωρεις.

‡ μη ὁτι ἀρτος ἐστιν ἰδῃς, μηδ' ὁτι ὀινος ἐστι νομισῃς—ἀπαγε, μη τουτο νοει.

bread and wine) are consumed by the substance of the body. Wherefore, approaching to them, think not that you receive the divine body from a man, but fire from the hand of the Seraphim." *Hom. de Panit. seu de Euchar. in Encæniis. T.* v. *p.* 489.

There is a letter, written to the monk Cæsarius, and ascribed to this prelate, wherein he says, refuting the monk's opinion, that the divinity and humanity in Christ were so mixed, as to form but one nature: "Jesus Christ is God and man; God as impassible, man as having suffered. Yet is there one only Son and one Lord: one and the same, who, by the union of the natures, has one domination and one power; although these natures are not consubstantial; for each one retains, without mixture, the characters which distinguish it. The natures are united without being confounded. For as (in the Eucharist) before it is sanctified, the bread is called bread; but when the divine grace, by means of the priest, has consecrated it, it is freed from the appellation of bread, and is esteemed worthy to be called the Lord's body, although the *nature* of bread remains in it, and we do not say, there are two bodies, but one body of the Son: so here, the divine nature being joined to the human, they both together form but one Son, one person: yet it must be acknowledged, according to an unconfused and indivisible manner, not in one nature, but in two perfect natures."* *Ep. ad Cæsarium. p.* 22. *Paris.* 1689.

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* *Sicut enim antequam sanctificetur panis, panem nominamus; divina autem illum sanctificante gratia, mediante sacerdote, liberatus est quidem appellatione panis, dignus autem habitus est Dominici corporis appellatione, etiamsi* natura *panis in eo permansit, et non duo corpora, sed unum corpus filii prædicatur. Sic et hic divina insidente corporis natura, unum filium, unum personam, utraque hæc fecerunt: agnoscendum, tamen inconfusam et indivisibilem rationem, non in una solum natura, in duabus perfectis.*

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S. Maruthas, G. C.* "*Do this in remembrance of me.* This was necessary and very proper: for if the perpetual participation of the sacraments had not been delivered, whence could we have learnt salvation through Christ; or by whose persuasion have been led to the knowledge of so great a mystery? To the bulk of mankind it would have been most difficult to be believed; and thus they would have been deprived of the communion of the body and blood of Christ. But now, as often as we approach, and receive on our hands the body and blood, we believe, that we embrace his body, and become, as it is written, flesh of his flesh, and bone of his bones. For Christ did not call it the figure or the species of his body, but he said: *This truly, is my body; and this is my*

The Greek original of this letter is not extant, and the Latin translation seems imperfect: but what difficulty there may be in the word *nature*, applied to the bread after consecration, should be explained by the other passages from the same father, which clearly express the real change of substance. From other ancient writers, such as Gelasius of Rome, and Theodoret of Cyrus in Syria, both of the fifth century, passages, similar to that above, are adduced, wherein the words *natura* and, the Greek equivalents, φυσις and ὐσια are used, in comparisons from the Eucharist, to denote the external qualities of bread and wine, which before and after consecration remain the same. See *Perpétuité de la Foy: T.* iii. and on the authenticity of the Letter to Cæsarius, *Dupin Bibliot. T.* iii. *Cave Hist. Lit. p.* 267. *and Montfaucon T.* iii. *Op. S. Chrysostomi, p.* 736. To my own apprehension, the Letter is manifestly spurious.

* S. Maruthas was bishop of Tagrit, in Mesopotamia, and began to flourish about the end of the fourth century. He compiled the Acts of the Martyrs, who suffered in the persecution of Sapor from 340 to 380, and wrote some commentaries on S. Matthew, and other works, in Syriac. He was the friend of S. Chrysostom; but survived him many years. He died before the middle of the fifth century.

blood." Com. in Matt. Apud. Assemani, Bibl. Orient. T. 1. p.* 179. *Romæ,* 1731.

Cent. V.

S. Augustin, L. C. "As you know, the sacrifice of the Jews, according to the rite of Aaron, consisted in the offerings of beasts, and this in mystery: as yet the sacrifice of the body and blood of the Lord was not, which the faithful understand,† and they who have read the gospel; which sacrifice is now diffused through the whole world." *In Psal.* xxxiii. *T.* viii. *p.* 92.—"Wherefore the sacrifice of Aaron was taken away; and that, according to the order of Melchisedec, commenced.—Our Lord was willing, that our salvation should be in his body and blood. And this was an effect of his humility. For had he not been humble, he would not have been to us meat and drink."‡ *Ibid.*—"When, committing to us his body, he said: *This is my body*, Christ was held in his own hands. He bore that body in his hands."§ *Ibid. p.* 94.—"*Sacrifice and offering thou didst not desire*, said the psalmist to God. For the ancients, when as yet the true sacrifice was foretold in figures, celebrated the type of what was to come.—Those sacrifices, therefore, signifying promises, were an-

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* *Figuram et speciem ejus haud ipsum appellavit, sed dixit, hoc vere est corpus meum, et hic est sanguis meus.*

† *Nondum erat sacrificium corporis et sanguinis Domini, quod fideles norunt.*

‡ *Nec manducaretur, nec biberetur.*

§ *Ferebatur Christus in manibus suis, quando commendans ipsum suum corpus, ait, hoc est corpus meum. Ferebat enim illud corpus in manibus suis.*

nulled: and what was given to complete those promises? That body, which you know; which all do not know; and which, it were to be wished, some did not know to their condemnation.*—This was promised by certain signs: but when the promised truth came, the signs were taken away. In this body we subsist; of this body we are made partakers;† we know what we receive." *In Psal.* xxxix. *Ibid. p.* 142. 143.—"Christ took upon him earth from the earth; because flesh is from the earth, and this flesh he took from the flesh of Mary: and because he here walked in this flesh, even this same flesh he gave to us to eat for our salvation;‡ but no one eateth this flesh, without having first adored it; and not only we do not sin by adoring, but we even sin by not adoring it.§ But is it the flesh that quickeneth? The Lord even, in exalting this earth to us, informs us, that it is *the spirit that quickeneth*, and that *the flesh profiteth nothing*. Wherefore in abasing yourself and in casting yourself down before any matter whatever, consider it not as matter, but consider in it that holy one, of whom the body, which you adore, is the footstool. For it is for his sake that you adore it." *In Psal.* xcviii. *Ibid. p.* 452.—"The man Christ Jesus, though in the form of God, he receive sacrifice with his father, with whom he is one God, yet in the form of a servant he chose rather to be himself the sacrifice than to receive it; lest, even on this occasion, any one should imagine, that sacrifice might be offered to a creature. Thus is he the priest, himself offer-

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* *Corpus quod nostis; quod utinam qui nostis omnes, non ad judicium noveritis.*

† *Hujus corporis participes sumus.*

‡ *Et ipsam carnem nobis manducandam ad salutem dedit.*

§ *Nisi prius adoraverit—et non solum non peccemus adorando, sed peccemus non adorando.*

ing, and himself the victim. It was his will, that the church's sacrifice should be the daily sacrament of this oblation;* which church, as it is the body united to its head, learns to offer herself through him. The ancient sacrifices of the Saints were the manifold and various signs of this true sacrifice.—And to this high and true sacrifice all others gave way." *De Civit. Dei, L.* x. *c.* 20. *T.* v. *p.* 605.—Speaking of the Jews converted by S. Peter, he says: "They were converted; they were baptised; they approached to the table of the Lord; and now believing, they drank that blood, which in their rage they had shed."† *Serm.* lxxvii. *De Verb. Evang. T.* v. *p.* 420. *Ed. Bened. Paris.* 1679.—"You ought to understand what you have received; what you are about to receive; and what you ought every day to receive. The bread that you behold on the altar, sanctified by the word of God, is the body of Christ. That cup—that which the cup contains, sanctified by the word of God, is the blood of Christ.‡ By these the Lord was willing to set forth his body and that blood, which he shed for us for the remission of sins." *Serm.* ccxxvii. *al.* lxxxiii. *In die Pasch. ad Infantes. T.* x. *p.* 555. *Edit. Paris.* 1614.—"We receive with a faithful heart and mouth, the mediator of God and man, the man Christ Jesus; who has given us his body to eat, and his blood to drink; although it may appear more horrible to eat the flesh of a man than to destroy it, and to drink human blood than to spill it."§ *Contra Advers. Legis, L.* ii. *c.* ix. *T.* vi.

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* *Per hoc et sacerdos est; ipse offerens, ipse et oblatio.—Cujus rei sacramentum quotidianum esse voluit Ecclesiæ sacrificium.*

† *Sanguinem, quem sævientes fuderunt, credentes biberunt.*

‡ *Panis ille, quem videtis in altari, corpus est Christi.—Calix ille, immo quod habet calix, sanguis Christi est.*

§ *Quamvis horribilius videatur humanam carnem manducare, quam perimere, et humanum sanguinem potare quam fundere.*

p. 264.—"We have heard our master, our divine redeemer, recommending to us the price of our redemption—his own blood. For he spoke to us of his body and blood: his body, he said, was food; his blood was drink.* They who believe, acknowledge here the sacrament of believers. But some were scandalised, saying, *This is hard; who can hear it?* Jesus answered: *Doth this scandalise you? If then you shall see the Son of man ascend up where he was before?* (Jo. vi.) What does this mean, *doth this scandalise you?* Did you think, that I was going to divide into parts this body that you see; to cut these members, and give them to you? What then if you shall see the Son of man ascending where he was before? Truly, he that could ascend entire, could not be consumed. Wherefore of this body and blood he gave us a salutary banquet,† and, in a few words, solved the question concerning the entireness of his body.—Eat then what is life; drink what is life, and thou shalt have life. And this will be, that is, the body and blood of Christ will be life to each one, if what is visibly taken in the sacrament, be truly eaten spiritually, and drunken spiritually. For we have heard the Lord himself declare: *It is the spirit that quickeneth; the flesh profiteth nothing. The words that I have spoken to you, are spirit and life.* (Jo. vi.) But some say, *this is hard; who can hear it?* It is hard to the hard, that is, it is incredible to the incredulous."‡ *De Verbis Apostoli, Serm.* ii. *T.* x. *p.* 94.—"In what sense do we understand the words of Christ: *He that eateth my flesh, and drinketh my blood, abideth in me, and I in him?* (Jo. vi.) Can we extend this to those, of whom the

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* *Locutus est nobis de corpore et sanguine suo: corpus dixit escam, sanguinem potum.*

† *De corpore ac sanguine suo dedit nobis salubrem refectionem.*

‡ *Durus est, sed duris; hoc est, incredibilis, sed incredulis.*

apostle says, that they eat and drink judgment to themselves, although they eat the very flesh, and drink the very blood, of Jesus Christ?* Shall we likewise say that Judas, who betrayed his master, abode in Christ, and Christ in him, because, with the other disciples, he partook of the first sacrament made by the hands of Christ himself? Shall we say, that they who eat and drink, with an hypocritical heart, or who afterward apostatise, abide in Christ, and he in them? There is a way of eating this flesh and drinking this blood, of which it is true to say, that he who thus eats and drinks, abideth in Jesus Christ, and he in him.—To this way our Saviour directed his view." *Serm.* xi. *de Verbis Dom. T.* x. *p.* 18.—"To abide in Christ, and to have him abiding in us, this is to eat that food, and drink that drink. Wherefore, he that abideth not in Christ, and has not Christ abiding in him, plainly eats not spiritually his flesh, nor drinks his blood; although carnally and visibly he press with his teeth the sacrament of the body and blood of Christ: he rather eats and drinks judgment to himself." *Tract.* xxvi. *in Ioan. T.* ix. *p.* 94.—"Our Saviour taught us this in mystic words—but many, who were present, not understanding this, were scandalised; for hearing him, they thought of nothing but their own flesh.—He therefore said: *The flesh profiteth nothing*, that is, it profiteth nothing, as they understood it; for they understood it to mean flesh as it is in a dead body, or as it is sold in the market; not as animated by life."† *Tract.* xxvii. *Ibid. p.* 95. 96.—Speaking of his mother's death, he says: "She desired, that remembrance of her should be made at the altar; a service which, on no day, she had

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* *Cum ipsam carnem manducent, et ipsum sanguinem.*

† *Carnem sic intellexerunt, quomodo in cadavere dilaniatur, aut in macello venditur; non quomodo spiritu vegetatur.*

omitted; knowing that thence was dispensed the holy victim, by which the hand-writing against us had been blotted out." *L.* ix. *Confess. c.* 13. *T.* 1. *p.* 69.

S. Cyril of Alexandria, G. C. "*I am the living bread that came down from heaven.* (Jo. vi. 51.) The manna, he says, was the type, was the shadow, and the image. Hear again how openly and plainly he speaks: *I am the living bread; if any one shall eat of this bread, he shall live for ever.* They that ate of the manna, are dead; because it gave not life. He that eats this bread, that is, me, or my flesh, shall live for ever."* *Comment. in Ioan. L.* iv. *T.* iv. *p.* 352.—"Our Lord Jesus, by his own flesh,† gives life to us, and inserts, as it were, in us the seed of immortality, destroying all the corruption that is in us.—And his blood is not that of any common man, but the natural blood of life itself.‡ Wherefore, receiving the Son within us, we are called the body and members of Christ." *Ibid. p.* 363, 364.—"*For he that eateth my flesh and drinketh my blood, abideth in me, and I in him.* (Jo. vi. 56.) As he that joins wax to wax, forms of them one body; so, it seems to me, he that eats the flesh of our Saviour, and drinks his precious blood, as himself says, becomes one with him; by this participation being commixed and incorporated with him, so that he be found in Christ, and Christ in him."§ *Ibid. p.* 365.—"And what

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* τυτ' ἐστιν ἐμε, ἠτοι την σαρκα την ἐμην.

† δια της ἰδιας σαρκος.

‡ ἁιμα γαρ ἐστιν ἐχ ἑνος των τυχοντων ἁπλως, ἀλλ' ἀυτης της κατα φυσιν ζωης.

§ ὡσπερ γαρ ἐι τις κηρον ἑτερῳ συναψειε κηρῳ, παντως δηπα και ἑτερον ἐν ἑτερῳ γεγονοτα κατοψεται. τον ἀυτον, ὁιμαι, τροπον, και ὁ την σαρκα

is the meaning and the efficacy of this mystic Eucharist? Is it not, that Christ may corporally dwell in us, by the participation and communion of his holy flesh?*—It is here proper to observe, that Christ does not say, that he will be in us only by a certain regard of affection, but by a natural participation.† For as he that shall melt wax upon wax, forms one body of two; so by partaking of the body and blood of Christ, he is in us, and we are united to him."‡ *Ibid. L.* x. *p.* 862, 863.—"The Son therefore is in us, corporally as man, commixed and united to us by the mystic Eucharist;§ but spiritually as God, by the virtue and grace of his spirit, renovating our own spirit in us, and making us partakers of his life and divine nature. —By the mediation of Christ, therefore, we enter into an union with God and the father, receiving him within us, corporally and spiritually,‖ who by nature, and truly, is the Son, and consubstantial with him; and thus are we glorified, being made partakers of and associated to the supreme divine nature." *Ibid. L.* xi. *p.* 1001, 1002.—"Let these verbose and absurd men tell us, with whose

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δεχομενος τε σωτηρος ἡμων χριστε, και πινων αὐτε το τιμιον αἱμα, ἐν ὡς προς αὐτον ἐυρισκεται συνανακιρναμενος ὡσπερ και ἀναμιγνυμενος αὐτῳ δια της μεταληψεως, ὡς ἐν χριστῳ μεν αὐτον ἐυρισκεσθαι, χριστον δε αὐ παλιν ἐν αὐτῳ.

* τῃ μεθεξει και κοινωνια της ἁγιας αὐτε σαρκος.

† ἀλλα δε κατα μεθεξιν φυσικαν.

‡ ἐτω δια της μεταληψεως τε σωματος τε χριστε, και τε τιμιε ἁιματος, αὐτος μεν ἐν ἡμιν, ἡμεις δε αὐ παλιν ἐν αὐτε συνενουμεθα.

§ σωματικως μεν ὡς ἀνθρωπος, συνανακιρναμενος τε και συνενωμενος δι' ἐυλογιας της μυστικης.

‖ λαβοντες ἐν ἑαυτοις και σωματικως και πνευματικως.

body the sheep of the church are fed, or from what springs her children are refreshed? For if the body of God is delivered, this God is the true God, Christ the Lord, not a mere man, nor an angel, as some pretend. And if it be the blood of God, the cup of God, this God is not purely God, one of the adorable Trinity, the Son of God, but the word of God made man. But if the body of Christ be our food, and the blood of Christ be our drink,* and this Christ be a mere man, how is eternal life promised to those who approach to the holy table? And how again shall this body be divided here, and in many places, and not be diminished? A mere body cannot impart life to those who receive it.—Wherefore, let us receive the body of life itself; that life, which for us has dwelt in our body; and let us drink his sacred blood, for the remission of our sins, and to partake of that immortality, which is in him; believing Christ to be the priest and the victim, him that offers and is offered."† *Hom. in Mysticam Cœnam. T.* v. *parte* ii. *p.* 378.

Council of Ephesus, G. C. The following extracts are from an epistle of S. Cyril and an Egyptian Synod, read in the general council of Ephesus, in 431, and approved by the council, as conveying the belief of the universal church. They write to the heresiarch Nestorius. —"On this occasion it is our duty to add, that while we announce the death of Jesus, the only Son of God, and his resurrection from the dead, and his ascension into heaven, we likewise celebrate the unbloody sacrifice in the churches, approach to the mystic thanksgivings, and are thus sancti-

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* ει δε χριστου σωμα ἡ βρωσις, και χριστε αἱμα ἡ ποσις.

† μεταλαμβανωμεν ἡμεις της ἀυτοζωης σωμα—και πινωμεν ἀυτε το αἱμα το ἁγιον—πιστευοντες ὁτι περ ἀυτος μενει ἱερευς και θυσια, ἀυτος ὁ προσφερων, και προσφερομενος.

fied, being made partakers of the sacred flesh and precious blood of Christ, the Saviour of all men. For we receive it not as common flesh: far be this thought from us:* nor as the flesh of a sanctified man, and united to the word by an equality of honour, or as having obtained a divine inhabitation; but we receive it as the truly vivifying flesh of the word made man. For as the word, as God, is essentially life, the moment it became one with its flesh, it imparted to this flesh a vivifying virtue. Wherefore, although Christ said: *Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you;* (Jo. vi. 53.) we are not to imagine, that it is the flesh of a man like to ourselves, but truly the flesh of him, who for us was made and was called the Son of man. For how could the flesh of man, according to its own nature, give life?" *Ep. ad Nest. Conc. Gen. T.* iii. *p.* 404,—In confirmation of this doctrine, they then add the following anathema: "He that does not confess the flesh of the Lord to be vivifying, and the proper flesh of the word of God made man; but to be the flesh of some other united, in dignity, to the word, or that has obtained only a divine inhabitation; and shall not acknowledge that flesh to give life, as we have said, because it is the flesh of the word, that gives life to all things, let him be anathema." *Ibid.* *p.* 409.

Theodotus,*† *G. C. In his sermon on the birth of Christ, which was read in the same Council of Ephesus,

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* την ἀναιμακτον ἐν ταις ἐκκλησιαις τελουμεν θυσιαν. προσιμεν τὲ ὐυτω ταις μυστικαις ἐυλογιαις και ἁγιαζομεθα, μετοχοι γενομενοι της τε ἁγιας σαρκος, και του τιμιου ἁιματος του παντων ἡμων σωτηρος χριστου. και ουχ ὡς σαρκα κοινην δεχομενοι· μη γενοιτο.

† He was bishop of Ancyra, in Galatia, and assisted at the Council of Ephesus in 431.

he says: "He, who at that time, by his ineffable power, drew the Magi to godliness, has also, this day, called us together; not now lying in a manger, but placed before us on this saving table:* for that manger was the parent of this table. For this reason was he laid there, that on this table he might be eaten, and become to the faithful the food of salvation † And that manger indeed represented this glorious table." *Ibid. p.* 1004.

S. Isaac,‡ G C. "I saw the vessel mingled, and, for wine, full of blood; and the body, in lieu of bread, placed on the table.§ I saw the blood, and shuddered: I saw the body and was awed with fear. Faith whispered to me; eat, and be silent: drink, child, and enquire not.‖ —She shewed me the body slain, of which placing a portion on my lips, she said gently: Reflect, what thou eatest. She held out to me a reed, directing me to write. I took the reed; I wrote; I pronounced: This is the body of my God. Taking then the cup, I drank.—And what I had said of the body, that I now said of the cup: This is the blood of my Saviour."¶ *Serm. de Fide. Bibl. Orient. T.* 1. *p.* 220. *Romæ*, 1731.

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* ἀλλ' ἐπι της σωτηριωδους τραπεζης ταυτης προκειμενος.

† ἱνα ἐπι ταυτης βρωθη, και γενηται τοις πιστοις σωτηριον ἐδεσμα.

‡ S. Isaac was a priest of Antioch and flourished under Theodosius the younger, about the middle of the fifth century. Some account of him and his works may be seen in the first volume of the *Bibliotheca Orientalis of Jos. Assemani.* The above sermon is mentioned by Gennadius, who died about 493.

§ *Pro vino, sanguine plenam, et pro pane, positum corpus in medio mensæ.*

‖ *Commede et sile: bibe, non scrutare puer.*

¶ *Confessus sum, hoc esse Dei corpus—hunc esse Redemptoris nostri sanguinem.*

S. Peter Chrysologus, L. C.* "Let Christians understand, who every day, touch the body of Christ,† what helps they may draw from that body, when the woman was perfectly cured by only touching the hem of his garment." *Serm.* xxxiv. *p.* 872. *Edit. Lugduni,* 1676.—"*I am the bread that came down from heaven:* He is the bread, which, sown in the womb of the virgin, and finally brought on our altars, affords daily celestial food to the faithful."‡ *Serm.* lxvii. *p.* 899.—"In what manner the body of Christ should be eaten, and his blood drunken,§ they understand, who are instructed in the heavenly sacraments." *Serm.* xcv. *p.* 920.

S. Proclus, Patriarch of Constantinople, G. C. "By these prayers (of the liturgy) the descent of the Holy Spirit was expected, that, by his sacred presence, he would make the bread, that is presented for the offering, the body of Christ, and the wine, mingled with water, his blood."‖ *In Bibl. PP. Max. T.* vi. *p.* 618.—"The solemn day of the sacred mysteries arrived: the evening came, more bright than any day. For, in this evening, all is full of dread and admiration. The Lord sat down with his disciples, and laid open before

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* He was placed on the archiepiscopal chair of Ravenna about the year 430, and governed that church about 20 years. We have 176 of his discourses, which were so much esteemed in those days as to procure him the surname of Chrysologus.

† *Qui quotidie corpus Christi attingunt.*

‡ *Qui satus in vergine—illatus altaribus, cœlestem cibum quotidie fidelibus subministrat.*

§ *Quemadmodum manducetur caro Christi; quomodo libatur et sanguis ejus.*

‖ *Ut efficeret ipsum illud corpus et sanguinem Domini.*

them the scene of mysteries. He gave to them for food his pure body; and drink for the remission of sins."* *Orat.* x. *in S. Feriam* v. *T.* 1. *p.* 406. *In Novo Auct. Combefis, Paris.* 1648.

S. Leo, L. C. "To the end that the shadow might give way to the reality, and, in the presence of truth, that representations might cease, the ancient observances are now annulled (at the passion of Christ) by a new sacrament, the victim passes into another victim, blood excludes blood,† and the legal festival, by being changed, is fulfilled.—The disciples, being seated with their master to eat the mystic supper, while the Jews held council how they might kill him, Jesus ordained the sacrament of his body and blood,‡ teaching what victim was to be offered to God; nor did he refuse the mysterious banquet to the traitor Judas." *Serm.* vii. *de Passione Dom. p.* 259.—"The participation of the body and blood of Christ§ causes us to pass into that which we receive; whence being dead, and buried, and rising again in him, we carry him about with us in spirit and in our flesh." *Serm.* xiv. *p.* 284.—"Denying in Christ the reality of a human body, these men make void the truth of his passion and resurrection. And so immersed are they in the shades of ignorance, as not to have learned either by hearing or by reading, what, in the church of God, is so universally acknowledged, that even the tongues of infants, in the sacrament of our common faith, proclaim the truth of the body and

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* δεδωκε βρωμα την ἀναμαρτητον σαρκα· ἀμαρτηματων σπογγον ἐχαρισατο ποτα.

† *Hostia in hostiam transit, sanguine sanguis aufertur.*

‡ *Corporis et sanguinis sui ordinavit sacramentum.*

§ *Participatio corporis et sanguinis Christi.*

blood of Christ.* For in the mystic distribution of this spiritual food, we receive the virtue of the celestial aliment, and are transformed into his flesh, who took our flesh upon him."† *Ep.* xlvi. *Al.* xxiii. *p.* 518.

Theodoret, G. C. He wrote four books against the Eutychians, who denied the reality of the human nature in Christ, in which he intoduces two persons, under the names of *Orthodoxus* and *Eranistes*, who discuss the subject. The first, it is plain, is the Catholic believer. In the first dialogue the reality of Christ's presence in the Eucharist had been established; but, in the second, the subject is resumed, and the change of the bread and wine more distinctly pointed out.—" *Orth.* Tell me now; the mystical symbols, which are offered to God by the priests, of what are they the symbols?—*Eran.* Of the body and blood of the Lord.—*Orth.* Of his true body or not?—*Eran.* Of his true body.‡—*Orth.* Very well; for every image must have its original.—*Eran.* I am happy, you have mentioned the divine mysteries. Tell me, therefore; What do you call the gift that is offered before the priest's invocation?—*Orth.* This must not be said openly; for some may be present who are not initiated.—*Eran.* Answer then in hidden terms.—*Orth.* We call it an aliment made of certain grains.—*Eran.* And how do you call the other symbol?—*Orth.* We give it a name that denotes a certain beverage.—*Eran.* And after the consecration what are they called?—*Orth.* The body of Christ, and

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* *In Ecclesia Dei in omnium ore tam consonum est, ut nec ab infantium linguis veritas corporis et sanguinis Christi inter communionis sacramenta taceatur.*

† *Ut in carnem ipsius, qui caro nostra factus est, transeamus.*

‡ τȣ δεσποτικȣ σωματος τε και αἱματος.—τȣ ὀντως σωματος, ἡ ἐκ ὀντως;—τȣ ὀντως.

the blood of Christ.*—*Eran.* And you believe, that you partake of the body and blood of Christ?—*Orth.* So I believe.—*Eran.* As the symbols then of the body and blood of Christ were different before the consecration of the priest, and after that consecration are changed;† in the same manner we (Eutychians) say, the body of Christ, after his ascension, was changed into the divine essence.—*Orth.* Thou art taken in thy own snare; for, after the consecration, the mystical symbols lose not their proper nature: they remain in the former substance, figure and appearance (or rather, in the shape and form of the former substance,)‡ to be seen, and to be felt, as before; but they are understood to be what they have been made; this they are believed to be; and as such they are adored." *Dial.* ii. *T.* iv. *Edit. Lutetiæ Paris.* 1642.

S. Prosper, § *L. C.* "He receives the food of life, and drinks the cup of eternity, who dwells in Christ, and Christ in him. For he that departs from Christ, eats not his flesh, nor drinks his blood, though he daily take,

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* μετα δεγε τον ἁγιασμον—? σωμα χριστυ, και ἁιμα χριστυ.

† τα συμβολα τυ δεσποτικυ σωματος τε και ἁιματος, ἁλλα μεν εἰσι προ της ἱερατικης ἐπικλησεως, μετα δε γε την ἐπικλησιν μεταβαλλεται και ἑτερα γινεται.

‡ μενει γαρ ἐπι της προτερας ὑσιας, και τυ σχηματος, και τυ ἰδους.—The word προτερας, i. e. *former*, seems to imply the second translation.

§ A learned layman of Aquitain, and contemporary with S. Augustin, in whose defence he wrote several works, which are extant. He died about the year 456.

to his own condemnation, that august sacrament."* *In Sententiis. p.* 596. *Ed. Paris.* 1711.

Salvianus,† *L. C.* "The Jews ate manna; we Christ: they the flesh of birds; we the body of God: they the dew of heaven; we the God of heaven."‡ *Adv. Avaritiam, L.* ii. *p.* 246. *Edit. Paris.* 1684.

S. Nilus, G. C. "Before the prayer of the priest, and the coming of the Holy Spirit, the things laid on the table are common bread and wine; but, after the solemn invocations and the descent of the adorable spirit, it is no longer bread, and no longer wine, but is the body, and pure and precious blood, of Christ, the God of all."§ *Ep.* xliv. *L.* 1. *p.* 21.—"Let us not approach to the mystic bread as to mere bread; for it is the flesh of God, the venerable, adorable, and life-giving flesh."‖ *Ep.* xxxix. *L.* iii. *p.* 322.

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* *Nec carnem ejus manducat, nec sanguinem bibit; etiamsi—quotidie indifferenter accipiat.*

† A learned priest of Marseilles, who flourished from about the middle, to the end of the fifth century, and of whom we have eight books; *On the government of God;* and four books; *Against avarice;* addressed to the Catholic Church, under the name of Timotheus: besides some epistles.—Baluze published them together with the Commonitorium of Vincent of Lerins, at Paris in 1684.

‡ *Nos Christum—nos corpus Dei—nos Deum cæli.*

§ ἐκ ἐτι ψιλον ἀρτον, και κοινον οἰνον τα ἐπιτεθειμενα τῃ ἁγιᾳ τραπεζῃ, ἀλλα σωμα, και αἱμα τιμιον, και ἀχραντον χριστε τε θεε των ἁπαντων.

‖ μη ὡς ψιλῳ ἀρτῳ προσερχωμεθα τῳ ἀρτῳ τῳ μυστικῳ· σαρξ γαρ ὑπαρχει θεε, σαρξ τιμια, και προσκυνητη, και ζωοποιος.

Gelasius, L. C. Having quoted Theodoret, I shall give a similar passage from Gelasius, who is also writing against the same Eutychians: "Certain sacraments of the body and blood of Jesus Christ, which we receive, are something divine, and render us partakers of the divine nature; but the substance or nature of the bread and wine ceases not to be. In the holy mysteries are celebrated the image and resemblance of the body and blood. Hence we are sufficiently informed, that what we believe, and celebrate, and receive under that image, we must believe it to be in Christ himself. And as, by the operation of the divine Spirit, the things pass into the divine substance, though their nature retains its properties; so are we thus taught, that the mystery of the Incarnation consists in this, that the two natures remaining, there is but one Christ, who is one, because he is entire and whole."* *Libel. contra Nest. et Eutych. ap. Baron. an.* 496. *T.* vi. *p.* 665. *Edit. Moguntiæ,* 1601.

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* The authenticity of this piece has been strongly contested; but let the decision be what it may, it is plain, that the words *nature* and *substance* applied to the bread and wine after consecration by Gelasius, and the equivalent Greek words φυσις and ουσια, used by Theodoret in the preceding quotation, mean not what, in their present acceptation, is understood by them. They both assert, that the bread and wine are changed into the body and blood of Christ; therefore, when they add, that the nature and substance of both still remain, they must mean the *external* or *sensible* qualities. They may be *seen* and *felt*, says Theodoret, as before. The authors of the learned work *Perpétuité de la Foy, Vol.* III. prove this by many examples drawn from ecclesiastical and profane writers, as from the obvious context of the passages themselves. Should it, however, be conceded, that there is ambiguity in the expressions, or even that the authors of them meant to convey a sense, in our estimation, heterodox, how light must their authority be, when balanced against the massive evidence of so many writers of their own age and of the preceding centuries!

Council of Trent.

" As Christ our redeemer truly declared that to be his body, which he offered under the appearance of bread: therefore was it always firmly believed in the church of God, and the same this holy Synod again announces—That, by the consecration of the bread and wine, a change is made of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood. This change has been properly called, by the holy Catholic church, *Transubstantiation*." *Sess.* xiii. *c.* iv. *p.* 89.—" If any one shall deny, that the body and blood, together with the soul and divinity of our Lord Jesus Christ, and therefore the whole Christ, be contained truly, really, and substantially, in the sacrament of the most Holy Sacrament, let him be anathema." *Ibid. can.* 1. *p.* 94.

The Manner of Christ's Presence.

Proposition III.

Christ is not present in this sacrament, according to his natural way of existence; that is, as bodies naturally exist; but in a

manner proper to the character of his exalted and glorified body. His presence then is real and substantial, but sacramental; not exposed to the external senses, nor obnoxious to corporal contingences.

The truth of this Proposition evidently follows from that of the foregoing, which the plain words of scripture announced, and the unbroken series of the writings of the early fathers attested; for if the body of Christ, when the words of consecration—*This is my body*: *This is my blood*—are pronounced by the priest, becomes present, as we believe; this presence must be such as is now stated, real and substantial, but sacramental and ineffable. On this mysterious subject thus again speaks the

Council of Trent.

"The holy Synod openly and plainly professes, that, in the sacrament of the Eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, true God, and man, is truly, really, and substantially present under the appearances of those sensible objects. Nor in this is there any repugnance; that Christ, according to his natural manner of existence, should always remain in heaven at the right hand of his father; and that, at the same time, he should be present with us, in many places, really, but sacramentally, in that way of existence, which, though in words we can hardly express it, the mind, illumined by faith, can conceive to be possible to God, and which we are

bound firmly to believe. For so all our ancestors—as many as were members of the true church of Christ—who wrote on the subject of this holy sacrament, openly professed." *Sess.* xiii. *c.* 1. *p.* 86.

Christ is whole under each Species.

Proposition IV.

The body of Christ, in this holy sacrament, is not separated from his blood, nor his blood from his body, nor is either of them disjoined from his soul and his divinity: but all and the whole living Christ is entirely contained under each species:—so that whoever receives under one kind, becomes truly partaker of the whole sacrament: he is not deprived either of the body or of the blood of Christ.

Council of Trent.

"At all times it has been the belief of the church of God, that, immediately after consecration, the true body of our Lord, and his true blood, together with his soul

and divinity, are present under the species of bread and wine; but that the body is there under the species of bread, and the blood under that of wine, by virtue of the words of consecration: moreover, that the body is there under the species of wine, and the blood under that of bread, and the soul under both, in virtue of that connection and concomitance, whereby the whole Jesus, who being now risen from the dead can die no more, is united in all his parts; and the divinity, by that admirable union with the body and soul, which is called hypostatical. It is, therefore, most true, that as much is contained under either species, as under both: for Christ, whole and entire, exists under the species of bread, and under each (divided) particle of that species; and whole under the species of wine, and under its (separated) parts." *Sess.* xiii. *c.* iii. *p.* 88.

Communion in one Kind.

The above doctrine, contained in the Proposition, and more fully detailed by the Council, having, at all times, been professed in the Catholic church, the introduction of lay-communion in one kind is easily accounted for, and seems not liable to any serious objection. It is admitted, that, from the earliest time, down to the twelfth century, the faithful of both sexes, laity as well as clergy, when they assisted at the public and solemn celebration of the Christian service, and were admitted to communion, generally received under both kinds. But, during the same period, there seems never to have been any positive ecclesiastical precept so to do: for to infants, we often read, the communion was given, sometimes under one

kind, sometimes under another:—in times of persecution, or under difficulties, or when long journeys were undertaken, the consecrated bread was permitted to be carried away—the same was taken to the sick—where there was a repugnance to the taste of wine, the bread also was alone given. It may then, it seems, be said, that, unless on public and solemn occasions, the faithful, in the times of which we are speaking, communicated under one kind alone; while the priesthood, to whom the command of Christ—*Do this in remembrance of me;* Luke xxii.—we believe, solely applies, and when employed in the duty of their sacred function, received under both. The completion of the mysterious institution demanded this.

But many abuses and accidents, through carelessness or incaution happening in the distribution of the consecrated wine; and the use of the bread alone, on so many occasions, being permitted; and the belief, that Christ was wholly present under each species, authorising the practice; the primitive rite gradually subsided, and communion in one kind very generally prevailed. The rulers of the church, meanwhile, promoted rather than obstructed the change. And so things continued—no ecclesiastical law intervening—till the followers of John Huss in Bohemia tumultuously contending, that the use of the cup was absolutely necessary, the Council of Constance, which opened in 1414, finally decreed, that, "as the body and blood of Christ were wholly contained under each species, the custom, introduced on rational grounds, and long observed in the church of communicating in one kind, should be received as a law, which no one, without the authority of the church, might reject or alter." *Sess.* xiii. *Conc. Gen. T.* xii. *p.* 100—So just is the observation, that, as circumstances and the manners of men change—where change, under due authority, as in discipline, may

be permitted—practices, once good and laudable, should change with them.

In the Greek church, the ancient practice of receiving in both kinds has been retained, unless in such circumstances, or under such impediments, as I have mentioned; which, among the Latins, allowed a departure from the established rite. But what is peculiar among the modern Greeks is, that they distribute the sacred bread, not separately, but dipped in the wine, and placed in a spoon. From its being allowed by them, that the bread, unless at the times, principally, of solemn communion, may be given separately, it is plain, if any proof were wanted, that their belief of the real presence of the whole Christ under each species, is the same as that of the Western church. And another proof of the same is, that, neither at the time of the schism, in the ninth century, when minds were most exasperated, nor since, has it been made a subject of complaint against the Latins, that, in the administration of the Eucharist, they had departed from the precept of Christ, or violated any established rule of general discipline. Some of their charges against us were sufficiently frivolous; and as, among these, one was, that we celebrated the Eucharist in unleavened bread, contrary to the practice of their church; they, certainly, could not have overlooked the more important point of communion in one kind, had they judged it reprehensible; or, in other words, had not their own practice, on certain occasions, been the same, and their general faith the same.

Council of Trent.

"The holy Synod, following the judgment of the church (as pronounced at Constance) and its usage, de-

clares and teaches, that neither laity nor unofficiating clergy are bound, by any divine command, to receive the sacrament of the Eucharist under both species; and that it cannot be doubted, without a breach of faith, that communion in either kind suffices for them. For though Christ, at his last supper, instituted this venerable sacrament under the forms of bread and wine, and thus delivered it to his apostles, yet that institution and that delivering do not shew, that all the faithful, by the command of Christ, are bound to receive both kinds. Nor can it be fairly collected from the discourse of our Saviour, (John vi.) that communion in both kinds was commanded by him, however, according to the various interpretations of the holy fathers and other learned men, that discourse be understood. For he who there said: *Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you*—54;—also said; *If any man eat of this bread, he shall live for ever*—52. And he who said: *He that eateth my flesh and drinketh my blood, hath everlasting life*—55;—likewise said; *The bread that I will give is my flesh for the life of the world*—52. He in fine who said: *He that eateth my flesh and drinketh my blood, abideth in me, and I in him*—57;—said notwithstanding; *He that eateth this bread shall live for ever*, 59." *Sess.* xxi. *c.* 1. *p.* 174.—"Therefore, though, in the early ages, the use of both kinds was not unfrequent, yet the practice, in process of time, being widely changed, the church, for weighty and just reasons, approved the change, and pronounced it to be a law, which no one, without the authority of that church, is allowed to reject or to alter." *Ibid. c.* ii. *p.* 175.—"It must be acknowledged, that the whole and entire Christ, and the true sacrament, are taken under either kind; and therefore, as to the fruit, that they who thus receive are deprived of no necessary grace." *Ibid. c.* iii. *p.* 176.

The Sacrifice of the Mass.

Proposition V.

Our Saviour, in leaving to us his body and blood, under two distinct species or kinds, instituted not only a Sacrament, ***but also a*** Sacrifice; ***a commemorative sacrifice, distinctly shewing his passion and death until he come. For as the sacrifice of the cross was performed by a distinct*** effusion ***of his blood, so is that sacrifice commemorated in this of the altar by a distinction of the symbols. Jesus, therefore, is here given not only to us, but for us; and the church is thereby enriched with a true, proper, and propitiatory sacrifice, usually termed the*** Mass: ***propitiatory we say, because representing, in a lively manner, the passion and death of our Lord, it is peculiarly pleasing to our eternal Father, and thus more effectually applies to us the all-sufficient merits of the sacrifice of the cross.***

SCRIPTURE.

As the bloody sacrifices, ordained by the Jewish law, are understood to have prefigured the sacrifice, which the

Redeemer of mankind was once to offer on the cross, by the effusion of his blood; so do we believe, that the unbloody offerings of the same law, but much more than these, the bread and wine, which Melchisedec, "*the priest of the most high God,*" presented to Abraham, (Gen. xiv.) were a type or figure of that unbloody sacrifice, which Christ, *the priest for ever according to the order of Melchisadec,* (Ps. cix.) would continue to offer, through all ages, under the symbols or species of bread and wine.

Malach. i. 10, 11. *I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand.—For from the rising of the sun to the going down of the same, my name shall be great among the gentiles, and in every place incense shall be offered to my name, and a clean offering.*—Matt. xxvi. 28. *This is my blood of the new Testament, which* is shed *for many* for the remission of sins.*—Mark xiv. 24. *This is my blood of the new Testament, which* is shed *for many.*†—Luke xxii. 19. *This is my body that* is given *for you:* ‡ *Do this for a commemoration of me.*—20.—*This is the chalice, the new Testament in my blood, which* is shed *for you.*—1 Cor. xi. 24. *This is my body* which is broken *for you:* § *this do for the commemoration of me:*—25.—*This chalice is the new Testament in my blood: do ye this, as often as you shall drink it, for the commemoration of me.*—26.—*For as often as you shall eat this bread, and drink this chalice, you shall shew the death of the Lord until he come.*

According to the translation of these passages, which is conformable to the Greek, our Saviour speaks in the present tense, (or time) of the actual immolation of his body, and

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* † το ὑπερ πολλων ἐκχυνομενον.

‡ το ὑπερ ὑμων διδομενον.

§ το ὑπερ ὑμων κλωμενον.

the actual effusion of his blood, *for the remission of sins;* because, at that moment, he really, but *mystically*, offered up his body and blood for the salvation of the apostles and of all men: while the words, *do this for a commemoration or in remembrance of me*, plainly denote the institution of a sacrifice, to be celebrated to the end of time. Thus Christ seems to say: As I now immolate my body, and shed my blood, for the remission of sins; so do you offer up this same body, and this same blood, in remembrance of me. What I now do, do you and your successors.—In this sense, as we have seen, and shall see, have the words of Christ been always understood in the Catholic church.

Ibid. x. 14, 15, 16, 17, 18, 19, 20, 21. *Wherefore, my dearly beloved, fly from the service of idols.—I speak as to wise men: judge ye yourselves what I say.—The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord? —For we being many are one bread, one body all that partake of one bread.—Behold Israel according to the flesh: are not they, that eat of the sacrifice, partakers of the altar?—What then? Do I say, that what is offered in sacrifice to idols, is any thing? Or, that the idol is any thing?—But the things which the heathens sacrifice, they sacrifice to devils, and not to God. And I would not, that you should be made partakers with devils.—You cannot drink the chalice of the Lord, and the chalice of devils: you cannot be partakers of the table of the Lord, and of the table of devils.*

As the apostle speaks of the participation of the victims, among the Jews, which were offered on their altars, and of a similar participation among the Gentiles; so, instituting a comparison, he plainly speaks of Christians partaking of the body and blood of our Lord from the Eucharistic altar.

Heb. xiii. 10, 11, 12. *We have an altar, whereof they have no power to eat who serve the tabernacle.—For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.—Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.*

The meaning of the passage is not plain, but it seems to intimate the superiority of the Christian worshippers. The Jews—not even their priests—were not allowed to taste of the victims which were solemnly offered for sin: but we have an altar and a victim, typified by those of the Jews, of which we may, at all times, partake; a victim once offered for sin, and represented by the daily oblation of his body and blood.

Acts xiii. 2. *And as they were* ministering *to the Lord, and fasting, the Holy Ghost said to them.*—The *breaking of bread* is often mentioned in the same Acts; and in the two quotations just given from S. Paul, the *altar* and *table** are mentioned, which must refer to sacrifice.—Rev. v. 6. *And I saw: and behold in the midst of the throne, and of the four living creatures, and in the midst of the ancients, a lamb standing as it were slain.*—8. *—And when he had opened the book, the four living creatures, and the four and twenty ancients, fell down before the lamb.*—9.—*And they sung a new canticle, saying: Thou art worthy, O Lord, to take the book, and to open the seals thereof: because thou wast slain, and hast redeemed us to God, in thy blood, out of every tribe, and tongue, and people, and nation:*—10.—*And hast made us to our God, a kingdom and priests, and we shall reign on the earth.*

* θυσιαστηριον, τραπεζη.

FATHERS.

Cent. I.

S. Clement of Rome, L. C. "Whatever God has commanded to be done at stated times, that we must perform in regular order: thus must our offerings be made, and other public functions exercised;* not inconsiderately, and without order, but, as it was ordained, at stated times and hours.—They, therefore, who in this manner, present their offerings,† are acceptable to the Lord, and blessed; for, following his commandments, they do not go astray." *Ep. 1. ad Cor. n. 40. T. 1. PP. Apost. p. 170.*

Cent. II.

S. Justin, L. C. "Inflamed by the word of his calling, as it were, by fire, truly we are the sacerdotal offspring of God; as he himself attests, saying, that, in every place among the nations, we offer to him well-pleasing and clean victims. These victims he accepts from his own priests alone. Wherefore, shewing preference to all those, who, through his name offer the sacrifices, which Christ ordained to be offered, that is, in the

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* ταστε προσφορας και λειτεργιας ἐπιτελεισθαι.

† τας προσφορας ἀυτων.

Eucharist of bread and the chalice,* which in all places of the earth are celebrated by the Christian people, God declares, that they are well-pleasing to him. But the sacrifices of you Jews and of your priests he rejects, saying; *I will accept no offering from your hands; because from the rising of the sun to the going down of the same, my name is great among the Gentiles: but ye have profaned it.* Malach. 1.—But I myself say, that those prayers and thanksgivings are alone perfect, and the victims pleasing to God, which are offered by good men. These, Christians alone have learned to offer in the commemoration of their dry and liquid food,† (bread and wine) in which commemoration they are reminded of the passion which Christ suffered." *Dial. cum Tryphon. Judæo, p.* 386.

S. Irenæus, L. C. "Giving advice to his disciples, to offer their first fruits to God, not as if he stood in need of them, but that they might not seem ungrateful, he took bread into his hands, and giving thanks, said: *This is my body.* Likewise he declared the cup to be his blood, and taught the new oblation of the new Testament, which oblation the church receiving from the apostles, offers it to God over all the earth ‡—to him who grants us food—the first fruits of his gifts in the new Testament, of which the prophet Malachias spoke: *I will not accept offerings from your hands. For from the rising of the sun to the going down of the same, my name is great among the Gentiles, and in every place incense is offered*

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* ἐπι τῃ ἐυχαριστιᾳ τȣ ἀρτȣ και τȣ ποτηριȣ.

† της τροφης ἀυτων ξηρας τε και ὑγρας.

‡ *Calicem—suum sanguinem confessus est, et novi Testamenti novam docuit oblationem, quam Ecclesia ab apostolis accipiens, in universo mundo offert Deo.*

to my name, a clean sacrifice. (1.) Manifestly hereby signifying, that the first people (the Jews) will cease to offer to God; and that in every place, a sacrifice, and that clean, will be offered to him,* and that his name is glorified among the gentiles."† *Adver. Hær. L.* iv. *c.* xxxii. *p.* 323, 324. —"Therefore the offering of the church, which the Lord directed to be made over all the world, was deemed a pure sacrifice before God,‡ and received by him; not that he stands in need of a sacrifice from us, but because he that makes the offering, if his gift be accepted, is thereby rendered worthy of praise.—As then in simplicity the church offers, her offering is accepted by God as a pure sacrifice.—It is our duty to make an offering," &c. *See p.* 197.—*Ibid. c.* xxxiv. *p.* 324, 326.

Tertullian, L. C. "It was ordained in the old law, That no sacrifices should be offered to God, but in the land of promise, which the Lord was to give to the children of Israel; and that, when they entered, sacrifices and holocausts should there be celebrated. Why then does the spirit declare by his prophets, that, in all the earth, and in

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* *Omni autem loco sacrificium offeretur ei, et hoc purum.*

† On this passage, the learned Editor of Irenæus, Dr. Grabe observes: "It is certain that Irenæus and all the fathers—either contemporary with the apostles, or their immediate successors, whose writings are still extant—considered the blessed Eucharist to be the sacrifice of the new law, and offered bread and wine on the altar, as sacred oblations to God the Father; and that this was not the private opinion of any particular church or teacher, but the public doctrine and practice of the universal church, which she received from the apostles, and they from Christ, is expressly shewn in this place, by Irenæus, and before him by Justin M. and Clement of Rome." *Nota in Irenæum, p.* 323.

‡ *Ecclesiæ oblatio, quam Dominus docuit offerri—purum sacrificium reputatum est apud Deum.*

every place, sacrifices shall be offered? *In every place incense shall be offered to my name, and a clean offering.* (Malach. 1.)—As then it is plain, that a temporary Sabbath was appointed, and an eternal Sabbath predicted; a carnal and spiritual circumcision; a law that would pass away, and a law to endure for ever; carnal sacrifices likewise, and spiritual sacrifices promised—from this it follows, that, all these things being commanded to the Jewish people, the time would come, when they would cease, and the promise of a new law, with spiritual sacrifices, and a new Testament would take their place." *Adversus Judæos*, c. v, vi. *p.* 139.—The same he repeats against Marcion, *L.* iii. *p.* 679.—But it seems rather, that he alludes principally to the pure sacrifices of the heart, and not to the establishment of a real sacrificial offering. In other parts of his works, however, I meet with expressions which evidently pertain to a sacrifice—such as *altars*, *offerings* for the dead, the duty of priests to *offer*, and annual *oblation* of husbands and wives for their departed consorts.

Cent. III.

S. Cyprian, L. C. Writing to the clergy and people of a certain district in Africa, he laments that, contrary to an established rule, a brother clergyman had been appointed, by will, an executor or guardian, when it was the sole duty of the ministers of the gospel "to attend to the altar and sacrifices,* and to prayers and supplications." Such likewise, he observes, was the view of the Almighty in the establishment by Moses of the Levitical order, and

* *Altari et sacrificiis deservire—debeant.*

then adds: "The same disposition holds good now, that they who are promoted by clerical ordination, be not called away from the service of God, nor perplexed by worldly business; but, receiving aliment from their brethren, they withdraw not from the altar and from sacrifices,* day and night intent on heavenly things."—He next remarks that, in a case like this, it had been decreed, that for no brother, who by will had made such a disposition, "any offering should be made, or sacrifice celebrated for his repose:† because he merits not to be named at the altar in the prayer of the priests, whose wish it was to withdraw them from the altar." He, therefore, forbids prayers and oblations to be made for him. *Ep.* 1. *p.* 1, 2, 3.—"Although I am sensible, that most bishops, set over the churches of God, hold to the maxims of evangelical truth and divine tradition, and depart not, by any human and innovating discovery, from that which Christ our master taught and did; yet as some, through ignorance or simplicity, in the sanctification of the cup of the Lord, and in delivering it to the people, do not that, which Jesus Christ, our Lord and God, the teacher and founder of this sacrifice,‡ himself did and taught; therefore, I judge it necessary to write to you, in order that, if there be any one still in that error, when he sees the light of truth, he may return to the root and fountain of Christian tradition."—Then proceeding to the point, he says: "Be then advised, that, in offering the cup, the rule, ordained by Christ, be followed, that is, that the cup, which is offered in commemoration of him, be wine mixed with water. For as he said: *I am the true vine;* not water,

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* *Ab altari et sacrificiis non recedant.*

† *Nec sacrificium pro dormitione ejus celebraretur.*

‡ *Sacrificii hujus auctor et doctor.*

but wine, is the blood of Christ. And what is in the chalice cannot be thought the blood, by which we obtained redemption and life, if wine be wanting, whereby that blood is shewn, which, as all the scriptures attest, was shed." *Ep.* lxiii. *p.* 148.—"In the priest Melchisedec we see prefigured the sacrament of the Christian sacrifice,* the holy scriptures declaring: *Melchisedec king of Salem brought forth bread and wine; and he was the priest of the most high God, and he blessed Abraham.* (Gen. xiv.) And that he bore the resemblance of Christ, the Psalmist announces: *Thou art a priest for ever according to the order of Melchisedec.* (Ps. cix.) This order thus comes and descends from that sacrifice; that Melchisedec was the priest of the Most High; that he offered bread and wine; and that he blessed Abraham. And who was so much a priest of the most high God, as our Lord Jesus Christ? He offered sacrifice to God the Father; he offered the same as did Melchisedec, that is, bread and wine, his own body and blood: and the blessing given to Abraham, now applies to our people."—"But, in the book of Genesis, that the blessing given to Abraham might be properly celebrated, the representation of the sacrifice of Christ, appointed in bread and wine, precedes it; which our Lord, perfecting and fulfilling it, himself offered in bread and wine; and thus he who is the plenitude, fulfilled the truth of the prefigured image." *Ibid. p.* 149.—He afterwards adds: "If Jesus Christ, our Lord and God, be himself the high priest of his father; and if he first offered himself a sacrifice to him, and commanded the same to be done in remembrance of him; then that priest truly stands in the place of Christ, who imitates that which Christ did, and then offers in the church a true and complete sacrifice to

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* *Sacrificii Dominici sacramentum.*

God the Father,* doing what he ordained. For the whole discipline of religion and of truth is subverted, if that which was commanded be not faithfully complied with." *Ibid. p.* 155.

* I could quote many other passages from the Letters of S. Cyprian and from his other Tracts, in which he speaks of the Christian sacrifice of the New law, in terms the most plain and obvious, such as: "We are mindful of you day and night, and when we offer up prayer in the sacrifices." *Ep.* xxxvii. *p.* 72.—"As often as we celebrate the anniversary days of the martyrs, we offer sacrifices for them." *Ep.* xxxix. *p.* 77.—"To God and his Christ, whom I serve, and to whom, with a pure and undefiled countenance, in persecution and in peace, I unceasingly offer sacrifices."† *Ep.* lxvi. *p.* 169.—"Whilst we were offering sacrifice,‡ the girl was brought in by her mother." *De Lapsis, p.* 132.

Cent. IV.

Eusebius of Cæsarea, G. C. "And as he (speaking of Melchisedec), who was the priest of the Gentiles, seems never to have offered animal sacrifices, but wine alone and bread, while he blessed Abraham; so our Saviour and Lord first, and then the priests who are de-

* *Ille sacerdos vice Christi vere fungitur, qui id quod Christus fecit, immitatur et sacrificium verum et plenum tunc offert in ecclesia Deo Patri.*

† *Sacrificia indesinenter offero.*

‡ *Sacrificantibus nobis.*

scended from him, performing, in all nations, according to ecclesiastical ordinances, the sacerdotal function, represent, in bread and wine, the mysteries of his body and salutary blood,* which mysteries Melchisedec had so long before by the divine spirit foreknown, and used in figure. The scripture of Moses says: *And Melchisedec king of Salem brought forth bread and wine: and he was the priest of the most high God: and he blessed Abraham.*" (Gen. xiv.) *Demonst. Evang. L.* v. *c.* iii. *p.* 223. *Coloniæ*, 1688.—" Since then, as the new Testament," &c. *See the passage p.* 204.

S. Cyril of Jerusalem, G. C. He mentions the various prayers and ceremonies which accompany our sacrifice of the altar, and adds: " When this spiritual sacrifice is ended, and this unbloody worship over the victim of propitiation,† we supplicate God, for the common peace of the churches, for the tranquility of the world, for kings, for their armies, and their allies, for the sick and the afflicted, and in a word, for all who want assistance. Again, when we offer this sacrifice, we commemorate those who have departed this world before us.—We offer up that Christ who was slain for our sins, that he, who is most kind, may be propitious to us and them."—He proceeds to the Lord's prayer which is recited in the Mass, and dwells on its several clauses; and then prescribes the reverential manner in which the body and blood of Christ are to be taken. *Catech. Mystag.* v. *n.* 6, 7. *p.* 297, 298.

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* οἶνῳ καὶ ἄρτῳ. τυτε σωματος ἀυτυ καὶ τυ σωτηριυ αἱματος. αἰνιττονται τα μυστηρια.

† πνευματικην θυσιαν, την ἀναιμακτον λατρειαν, ἐπι της θυσιας ἐκεινης τυ ἱλασμυ.

S. Gregory of Nazianzum, G. C. "And where, and by whom could God be worshipped in those mystic and elevating sacred rites, than which nothing, among us, is greater nor more excellent, if there were no priesthood, nor sacrifice?*—Knowing this, and knowing besides, that no one was worthy of this great God, this sacrifice, and this priesthood, who had not first offered himself a victim to the Lord—how should I dare to offer to him that external sacrifice,† that antitype of great mysteries, or to take up the name and habit of a priest?" *Orat.* 1. *T.* 1. *p.* 3, 38.—"Julian, in impure and wicked blood, washes away his baptismal rite, opposing initiation to initiation—he defiles his hands, in order to purify them from that unbloody sacrifice,‡ through which we communicate with Christ, with his divine nature, and his sufferings." *Orat.* iii. *in Julian. T.* 1. *p.* 70.

S. Optatus of Milevis, L. C. *See the quotation from him, p.* 210. "What is so sacrilegious," &c.

S. Ambrose, L. C. Commenting on the appearance of the angel to Zacharias (Luke 1.) he says: "It were to be wished that, while we burn incense on our altars, and offer sacrifice, the angel would assist, and become visible to us. That he does assist, cannot be doubted, while Christ is there, while Christ is immolated;§ *For Christ, our pasch, is sacrificed.*" (1 Cor. v.) *L.* 1. *in Evang. Luc. c.* 1. *T.* iii. *p.* 12.—"We have beheld the Prince of

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* ἀδε ἱερατειας. ἀδε θυσιας.

† θυσιαν—την ἐξωθεν, την των μεγαλων μυστηριων ἀντιτυπον.

‡ της ἀναιμακτε θυσιας ἀποκαθαιρων.

§ *Quando Christus assistit, quando Christus immolatur.*

priests coming to us; we have beheld and heard him offering his blood for us: Let us priests then follow him, as we can, and offer sacrifice for the people, weak as we are in merit, but rendered honourable by this sacrifice: for although Christ is not now seen to offer, yet is he offered on earth, when his body is the victim.* Indeed, he manifestly offers in us, since it is his word that sanctifies the sacrifice that is offered." *Enarr. in Psal.* xxxviii. *T.* ii. *p.* 740.

In a letter to his sister Marcellina, giving an account of some disturbances at Milan, when an attempt was made to seize the church, he relates: "The next day, which was Sunday, after the reading and Sermon, when I was explaining the creed, word was brought, that officers were sent to seize the Portian-church, and that part of the people were flocking thither. I continued to discharge my duty, and began Mass:† but as I was offering, I was informed, that the people had laid hands on an Arian priest. This made me weep, and I prayed to God in the midst of the offering,‡ that no blood might be shed in this quarrel." *Ep.* xiv. *T.* v. *p.* 205.—Having heard from the emperor Theodosius of the victory which he had gained over the tyrant Eugenius, Ambrose writes to him. "I took your letter with me to the church: I laid it on the altar, and, whilst I offered sacrifice,§ I held it in my hand, that by my voice you might speak, and your august letter perform with me the sacerdotal office." *Ep.* lviii. *T.* v. *p.* 322.

As the *Mass* has just been mentioned in a quotation from S. Ambrose, I will here subjoin a passage, on the

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* *Ipse offertur in terris, quando Christi corpus offertur.*

† *Missam facere cœpi.*

‡ *Et orare in ipsa oblatione.*

§ *Cum offerrem sacrificium.*

subject, from the learned and pious cardinal Bona, who flourished at Rome in the seventeenth century.—"There is an epistle of Pius I., acknowledged to be genuine, written about the year 166 to the bishop of Vienne, in the opening of which he thus speaks: 'Our sister Euprepia, as you well recollect, made over her house to the poor, where we dwell and celebrate mass.'" *Conc. Gen. T.* 1. *p.* 576.—A letter also from pope Cornelius to another bishop of the same city, written about the year 254, remarks that, on account of the persecutions, the Christians could not publicly "celebrate Mass." *Ibid. p.* 681.—In the fourth century, S. Ambrose writing to his sister mentions the Mass, as likewise in his thirty-fourth Discourse: "I exhort you, you that are near the church, and can do it without great inconvenience, to hear Mass daily." *T.* v. *p.* 48.—In his preparatory prayer before Mass, he says: "Grant me thy grace, on this day and on every other, with a pure mind and clean heart, to celebrate the solemn service of Mass."* *Ibid. p.* 335.—"S. Augustin and other ancient fathers use the same expression, and they use it as if it were common and generally received at the time." *L.* 1. *Rerum Liturg. c.* iii. *p.* 17. *Edit. Paris*, 1678.

In this fourth century various councils were held which, in plain terms speak of the Christian sacrifice.

Council of Ancyra,† *G. C.* Against such priests who, in the times of persecution, had shewn great

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* The two works quoted by Cardinal Bona, as the works of S. Ambrose, are not allowed, by the learned, to be his, though of some ancient author.

† This council, held about the year 314, consisted of bishops from all the principal sees of the East, to the number of, at least, 118.—They enacted twenty-five canons for the establishment of discipline.

weakness, it enacts; "That they be not deprived of their stations; but that they be not allowed to *offer*,* nor to address the people, nor to perform any priestly function." *Can.* 1. *Conc. Gen. T.* 1. *p.* 1455.

Council of Neocæsarea,† *G. C.* "Country-priests, in the presence of the bishop or the priests of the city, cannot *offer*,‡ nor give the sanctified bread, nor present the chalice." *Ibid. Can.* xiii. *p.* 1483.

Council of Nice, G. C. "The holy Synod has been informed, that, in some places and cities, the deacons present the Eucharist to the priests; a thing which no canon nor custom has taught—that they, who have themselves no power to *offer*,§ should present the body of Christ to those, who possess that power." *Can.* xviii. *Conc. Gen. T.* ii. *p.* 38.

Council of Laodicea,‖ *G. C.* Having established certain rules to be observed in the service of the church, it adds: "And after the priests have given the kiss of peace to the bishop, the laity must do the same one to the other, and thus the holy *offering* ¶ be completed: but the ministers alone may approach the altar, and there communicate." *Ibid. Can.* xix. *p.* 1499.

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* προσφερειν.

† This council was called soon after that of Ancyra, and consisted of nearly the same bishops.

‡ προσφερειν. § προσφερειν.

‖ This council met about the middle of the fourth century, and has left us sixty canons, which have ever been held in the greatest estimation.

¶ την ἁγιαν προσφορὰν.

Second Council of Carthage, L. C.* It enacts, that, if any priest, having been reprimanded by his bishop, withdraw from his communion, and "offer sacrifice privately,"† erecting altar against altar, contrary to established discipline—he be deprived of his office." *Ibid. Can.* viii. *T.* ii. *p.* 1161.

Theophilus of Alexandria,‡ G. C. "Let the priests, after certain portions have been consumed in the use of the mysteries, divide the remainder of what was offered in the way of sacrifice; § but of them the catechumen may not eat nor drink, but clerks only and the believing brethren with them." *In Commonit. Can.* vii. *Apud Bevereg. p.* 172. *Edit. Oxonii*, 1672.

S. John Chrysostom, G. C. On the words of the prophet Malachy; *And in every place incense shall be offered to God and a clean offering;* he says, addressing the Jews: "When did this happen? When was incense thus offered? When this clean sacrifice? You can produce no other time than this, after the coming of Christ.‖ And if of this time the prophet had not spoken;

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* This council was called by Genethlius, bishop of Carthage, who presided at it, in 390.—It enacted thirteen canons, respecting the celibacy of bishops, priests, and deacons, and other points of discipline.

† *Separatim—sacrificium Dei obtulerit.*

‡ He succeeded Timotheus, and sat on the patriarchal chair of Alexandria from 385 to 412.—Some letters remain among those of S. Jerom, and in Beveredge's canons of the Greek church.

§ τα προσφερομενα εις λογον θυσιας.

‖ ἐκ ἀν ἐχοις ἑτερον ἐιπειν καιρον, ἀλλ' ἡ τυτον τον μετα την τυ χριστυ παρεσιαν.

had he prophesied not of our sacrifice, but of that of the Jews, his prophecy would have been contrary to the law: for Moses forbids sacrifices to be offered in any other place than that, which God had chosen; to this he confines them. But Malachy declares, that, in *every place* incense shall be offered, and a clean sacrifice. In truth, however, there is no discordance between them. They speak of different sacrifices.—In the first place, the prophet foretels that, not in one city, as among the Jews, but from the rising of the sun to the going down of the same, offerings shall be made. Then, by calling the sacrifice *clean*, he plainly denotes of what victim he spoke. And finally, the offerings will be made, not in Israel, but in all nations. In *every place* he says, evidently shewing, that wherever the sun sheds its light, there the gospel shall be preached. He speaks of a *clean offering*, not as if, by its own nature, that of the Jews had been unclean, unless through the will of the offerers. Wherefore God said: *their incense is an abomination to me.* Nevertheless, if our present sacrifice be compared with the former, so vast will the difference be found, that ours alone can merit the name of clean." *Adv. Judæos Orat.* iii. *T.* 1. *p.* 437.—"The office of priesthood is, indeed, performed on earth, but it should itself be referred to the class and order of things celestial.—Wherefore it is necessary, that the priest be pure, as if, placed in heaven, he stood among the celestial spirits.—For when you behold the Lord immolated, and the priest at the altar offering sacrifice, and pouring out prayers, and then the surrounding multitude partaking of the sacred blood,* can you, at that moment, fancy, you are among mortals, and dwelling on the earth? Rather, are you not transported to the heavens? *De Sacerd. L.* iii. *c.* iv.

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* τον κυριον τεθυμενον και κειμενον, και τον ἱερεα ἐφεστωτα τῳ θυματι—και παντας ἐκεινῳ τῳ τιμιῳ φοινισσομενους αἱματι.

T. iv. *p.* 27.—" But when the priest shall have invoked the holy spirit, and shall have completed this tremendous and awful sacrifice, the common Lord of all being handled by him ; * I ask you, in what rank shall we place him ? And what integrity of life, and what sense of religion shall we not demand from him ? Reflect, what those hands should be ; what the tongue that utters those words ; how pure and holy the soul that has been so honoured. Meanwhile, the angels stand by the priest, the army of heavenly powers cry out, and the space around the altar is filled by them in honour of him who lies there." *Ibid. L.* vi. *c.* iv. *p.* 82.—These sentiments he often repeats.—" He has ordained a sacred rite, changing the victim, and, in the place of animals, commanding himself to be immolated." † *Hom.* xxiv. *in* 1 *Cor. T.* x. *p.* 256.—" It was not in vain that the apostles ordained, that, in the celebration of the tremendous mysteries, mention should be made of the dead. They knew, that great advantage would thence be derived to them. For all the people being present, and raising their hands to heaven, and the sacred victim lying there,‡ shall not God be rendered propitious to them ?" *Hom.* iii. *in c.* 1. *Ep. ad Philip. T.* xi. *p.* 32.—" But do we not, (it may be asked) offer sacrifice daily ? We do ; but in remembrance of his death. And the victim is one, not many. But how is this ? Because it was once offered, and brought into the sanctuary. This sacrifice is a copy of that ; the offering is the same. Not one on one

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* τον φρικωδεστατην επιτελη θυσιαν, και τα κοινα παντων συνεχως εφαπτηται δεσποτα.

† την ιερεργιαν μετεσκευασε, και την θυσιαν αυτην αμειψας, και αντι της αλογων σφαγης, εαυτον προσφερειν κελευσας.

‡ προκειται η φρικτη θυσια.

day, and on the next another; but always the same.* Thus then the sacrifice is one. But are there many Christs, as the offering is made in many places? By no means: it is the same Christ every where; here entire, and there entire; one body. As then, though offered in many places, there is one body, and not many bodies; so is there one sacrifice. He is our high priest, who offered the victim of our expiation: that same victim we now offer that was then offered; which cannot be consumed. This is done in remembrance of what was done. *Do this*, he said, *in remembrance of me.*" *Hom.* xvii. *in c.* x. *Ep. ad Hebr. T.* xi. *p.* 856.

S. Innocent I. *L. C.* He writes to the bishop of Eugubium: "You say, that the kiss of peace is sometimes given before the sacred mysteries are completed, which should not be done till after those parts which I must not reveal; for that kiss denotes, that the faithful present have assented to all that was performed." He gives other directions, speaking of "the sacred mysteries and the victim that is offered." *Ep. ad Decentium: Conc. Gen. T.* ii. *p.* 1246.

S. Jerom, L. C. "*I have no pleasure in you, saith the Lord, neither will I accept an offering at your hand. For from the rising of the sun*, &c. Malach. 1. It is a fixed rule, when a prophecy manifestly refers to future events, not to weaken it by uncertain allegories. The present prophecy regards the Jewish priests, who brought improper victims to be offered, to signify to them, that spiritual victims would succeed to carnal, and that not the blood of bulls and goats, but perfumes, that is, the prayers

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* τον γαρ ἀυτον ἀει προσφερομεν· ὀυ νυν μεν ἑτερον, ἀυριον δε ἑτερον, ἀλλα ἀει το ἀυτο· ὡστε μια ἐστιν ἡ θυσια.

of the saints, should be offered to God; and that, not in one province, nor in one city; but a clean oblation in every place, such as is offered in the Christian ceremonies: *For from the rising of the sun to the going down of the same, great is my name among the Gentiles.*" *In cap.* 1. *Malach. T.* iii. *p.* 544.

Having stated what were the opinions of many learned men on the character and offering of Melchisedec, (Gen. xiv.) he says: "The apostle affirms, that the priesthood of Aaron, that is, the Jewish priesthood, *had a beginning and an end* (Heb. vii.); but that the priesthood of Melchisedec, that is, of Christ and his church, should be eternal, and had no author; and that *the priesthood being translated, it is necessary that a translation also be made of the law.*" *Ep.* cxxvi. *ad Evagrium, T.* 1. *p.* 1060.—I find him, on many occasions, expressing the same sentiment, that the offering of bread and wine by Melchisedec, was a type of the sacrifice of the body and blood of Christ in the elements of bread and wine. "In the figure of Christ he offered bread and wine, and thus dedicated the Christian mystery in the blood and body of our Saviour." * *Ep. ad Marcel. T.* iii. *p.* 151.—"According to thee, the Roman bishop does wrong, who offers sacrifices to the Lord, over the bodies of Peter and Paul, which bodies we call venerable remains, but you vile dust. To him their tombs are altars." *Adv. Vigilantium, T.* 1. *p.* 591.—Having treated, at great length, of the superior virtues of the state of celebacy, he says: "And if the layman, or any one of the faithful, is not able to pray, unless he be continent; it is the duty of the priest, who is constantly to offer sacrifices for the people, always to pray: but if always to pray,

* This letter of Paula and Eustochium to Marcella, written to induce her to repair to Bethlem, is generally supposed to have been penned by S. Jerom.

then to be continent."* *L.* 1. *Adv. Jovinianum, T.* 1. *p.* 487.—He gives the same advice to bishops: "What must be our opinion concerning the bishop, who daily, for his own and the sins of the people, is to offer to God pure sacrifices?" *In c.* 1. *Ep. ad Titum, T.* iii. *p.* 1045.

Cent. V.

S. Augustin, L. C. "Then Abraham (Gen. xiv.) was blessed by Melchisedec, the priest of the most high God, of whom many and great things are said in the epistle to the Hebrews, (vii.) which epistle most people ascribe to the apostle Paul, and some deny it. Then first appeared that sacrifice, which now is offered to God by Christians in all the earth;† and that is fulfilled which, long after the fact of Melchisedec, was said by the prophet of Christ: *Thou art a priest for ever according to the order of Melchisedec.* (Psal. cix.) Not according to the order of Aaron; for this order was to be annulled, when the things, which those shadows prefigured, should come to pass." *De Civ. Dei. L.* xvi. *c.* xxii. *p.* 1019.—"This eating and drinking, of which the wise man speaks, (Eccles. iii.) relate to the participation of this table, which the mediator of the new covenant, the priest according to the order of Melchisedec, offers of his body and blood. This sacrifice has succeeded to all those of the ancient covenant, which were offered, as the shadows of this that was to come." *Ibid. L.* xvii. *c.* xx. *p.* 1138.—"The

* *Si semper orandum, ergo semper carendum matrimonio.*

† *Quod nunc a Christianis offertur Deo toto orbe terrarum.*

prophet Malachy foretelling the church, which we now behold propagated by Christ, in the person of God thus manifestly speaks to the Jews: *I have no pleasure in you, saith the Lord, neither will I accept an offering at your hand.—For from the rising of the sun to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered to my name, and a clean offering.* (Malach. 1.) Since then we behold this sacrifice, in every place, offered to God by the priesthood of Christ* according to the order of Melchisedec; and the Jews cannot deny, that their sacrifices have ceased, why do they still look for another Christ?" *Ibid. L.* xviii. *c.* xxxv. *p.* 1210.

Speaking afterwards in reply to those who asked, why miracles were not then wrought: he recounts many, to most of which he was himself a witness, and among them relates, that the property of a great man, whom he names, having been much troubled by wicked spirits, he requested that, "in my absence, some of the priests would go, and, by their prayers, remove the evil. One of them went; offered there the sacrifice of the body of Christ,† praying that the mischief might cease: and, by the mercy of God, it instantly ceased." *Ibid. L.* xxii. *c.* viii. *p.* 1485.—"The Hebrews, in the victims which they offered to God, in many and various ways, as became so great a subject, prefigured the future victim, which Christ has offered. Hence Christians, by the holy oblation and participation of the body and blood of Christ,‡ celebrate the remem-

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* *Hoc sacrificium per sacerdotium Christi, cum in omni loco videamus offerri.*

† *Obtulit ibi sacrificium corporis Christi.*

‡ *Sacrosancta oblatione et participatione corporis et sanguinis Christi.*

brance of that sacrifice. But the Manicheans understand not what they should believe, or what observe, in this sacrifice of the Christians." *Contra Faustum, Lib.* xx. *c.* xviii. *T.* vi. *p.* 155.—Then, to the objection of his adversary, that the Catholics had substituted the martyrs in the place of the idols of the Gentiles, he replies: "The Christian people celebrate the memories of the martyrs with a religious solemnity, in order to excite themselves to an imitation of their constancy, to be united to their merits, and to be aided by their prayers: but to no martyr, to the God alone of martyrs,* in memory of them, do we raise altars. For what prelate, assisting at the altar where the bodies of the martyrs lie, was ever heard to say: To thee Peter; to thee Paul; or to thee Cyprian do we make this offering? To God alone, who crowned these martyrs, is sacrifice offered.—We frequently sacrifice to God in the churches of the martyrs, by that rite, according to which, as the scriptures of the new Testament declare, he commanded sacrifice to be offered to him. This pertains to that worship, which the Greeks call *Latria*, and which can be offered to God alone." *Ibid. p.* 156.—"It cannot be doubted, that, by the prayers of the holy church, and by the salutary sacrifice,† and by alms which are given for the repose of their souls, the dead are helped; so that God may treat them more mercifully, than their sins deserved. This the whole church observes, which it received from the tradition of the fathers, to pray for those who died in the communion of the body and blood of Christ, when, in their turn, they are commemorated at the sacrifice, and it

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* *Ut nulli martyrum, sed ipsi Deo martyrum sacrificemus.*

† *Orationibus sanctæ Ecclesiæ, et sacrificio salutari, et eleemosynis.*

is then announced, that the sacrifice is offered for them."* *De verbis Apostoli, Serm.* xxxii. *T.* x. *p.* 154.—*See other passages p.* 227.

S. Isidore of Pelusium, G. C. "I exhort you to desist from doing these things, or not to approach the venerable altar." *Ep.* xii. *L.* v. *p.* 556.—"Crimes acquire a deeper guilt from the place and time. For example; murder is always detestable; but it is more so, when committed in a sacred place; and still more wicked, if in the time of sacrifice." † *Ep.* ccccxcii. *p.* 705.—"Either cease to be guilty of such crimes, or withdraw from the sacred table, that the children of the church may safely approach to the sacred mysteries,‡ without which they cannot be saved." *Ep.* dlxix. *p.* 723.

S. Cyril of Alexandria, G. C. "We offer in the church a holy, vivifying, and unbloody sacrifice;§ not believing it to be the common body and blood of man, but the real body and the real blood of the life-giving word.‖ For common flesh cannot give life, which our Saviour himself attested, saying: *It is the spirit that quickeneth; the flesh profiteth nothing.* (John vi. 64.)" *Declar. Anathem.* xi. *T.* vi. *p.* 156.—"God said plainly to the Jews, that they were not pleasing to him, or rather,

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* *Hoc a patribus traditum, universa observat ecclesia, ut pro eis, qui—defuncti sunt, cum ad ipsum sacrificium commemorantur, oretur, et pro illis quoque id offerri commemoretur.*

† ἐν καιρῳ ἁγιῳ.

‡ τοις θεοις προσερχωνται μυστηριοις.

§ και ἀναιμακτον ἐν ταις ἐκκλησιαις τελουμεν θυσιαν.

‖ μαλλον ὡς ἰδιον σωμα γεγονος, και μενοι και αἱμα τυ παντα ζωογονουν τος λογυ.

that he would not accept their sacrifices in shadows and figures: but foretels, that his name shall be great among all nations, and that, in every place and nation, pure and unbloody sacrifices shall be offered."* *Comm. in c. 1. Malach. T. iii. p. 830.—See also the letter read at Ephesus, p. 234.—"* On this occasion," &c.

Council of Chalcedon, G. C. In this council the following complaint was read against Dioscorus, the bishop of Alexandria: "So great was his audacity against all—not as became a bishop, and a bishop of so great a city and of this evangelical see—as not to permit the corn to be received, which our kind emperors had granted to the churches of Lybia, on account of the sterility of the province, and because no corn is grown in it. It was granted, in the first place, that, of it the unbloody sacrifice might be offered;† and then that travellers and the poor inhabitants might be aided.—From this oppressive act it has happened, that the tremendous and unbloody sacrifice has not been celebrated."‡ *Libellus Ischyrionis, &c. Conc. Gen. T. iv. p. 400.*

Theodoret, G. C. "Melchisedec was the priest, not of the Jews, but of the Gentiles: and so Christ offered himself to God, not for the Jews only, but for all men. He opens his priesthood in the night, when *he took bread; and blessing, broke, and gave it to them, and said: Take ye, this is my body*, &c. (Matt. xxvi.) We read, that Melchisedec was a priest and a king—the figure of the true priest and king—and that he offered to God, not

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* θυσιαι καθαραι και ἀναιμακτοι.

† την ἀναιμακτον θυσιαν ἐπιτελεισθαι.

‡ μητε φρικτην, και ἀναιμακτον θυσιαν ἐπιτελεισθαι.

animals, but bread and wine. For these he presented to Abraham, whilst in spirit he contemplated in the loins of the patriarch the true image of his priesthood.—Christ is now the priest, according to the flesh born of Judah, not himself offering, but being the head of those that offer.* For he calls the church his body, and by this church, as man, he exercises the priestly office, while, as God, he accepts the offerings that are made. These offerings are the symbols of his body and blood." † *In Psal.* cix. *v.* 4. *T.* 1. *p.* 852.

S. Leo, L. C. He remarks, speaking of the passion of our Saviour, that "the variety of carnal sacrifices ceasing, the single oblation of the body and blood takes place of all other victims." ‡ But this properly is referred to the bloody sacrifice on the cross. *Serm.* viii. *de Pass. Dom. p.* 265.—Afterwards he thus writes to Dioscorus, the same bishop of Alexandria, whose reprehensible conduct we have just seen: "That the discipline of our churches may in all things agree, this should be observed: That, when a more solemn feast calls the people together, and more meet than the church can contain, the offering of the sacrifice be repeated,§ lest any be deprived of it; for religion and reason demand, that the sacrifice should be as often offered,‖ as there are people to partake. Otherwise, if the custom of one mass be followed, they,

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* ἐκ ἀυτος τι προσφερων, ἀλλα των προσφεροντων κεφαλη χρηματιζων.

† δεχεται τε τα προσφερομενα ὡς θεος. προσφερει δε ἡ ἐκκλησια τα τȣ σωματος ἀυτȣ και τȣ ἁιματος.

‡ *Una corporis et sanguinis tui implet oblatio.*

§ *Sacrificii oblatio indubitanter iteretur.*

‖ *Toties sacrificium subsequens offeratur.*

who cannot find place, must be deprived of the sacrifice.* We therefore anxiously exhort you, that you do not neglect, but join with us, as in faith so in practice, to observe a rule that by tradition is come down to us." *Ep.* xi. *al.* lxxxi. *ad Diosc. p.* 437.

S. Eucherius,† *L. C.* "Let all unbelief be gone, since he is the witness of the truth, who is the author of the gift; for the invisible priest does, by his word and secret power, change the visible creatures into the substance of his body and blood,‡ saying thus: *Take, and eat, this is my body*, &c. And therefore, as, at the command of the Lord, the highest heavens, the deep waves, and the vast earth, suddenly rose out of nothing; so by the like power in the spiritual sacraments, the virtue of the word commands, and the effect obeys.§ Let no one doubt, that these creatures, by the nod of his power, by the presence of his majesty, pass into the substance of the Lord's body.‖ When the creatures to be blessed by the heavenly

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* *Si unius tantum Missæ, more servato, sacrificium offerre non possint.*

† He was bishop of Lyons, and had been a monk in the convent of Lerins. Some works, very elegantly written, are ascribed to him; but I would not say, that the Sermon, from which I quote this passage, is from him, though I find it under his name. It is admitted, however, to be ancient; and as it delivers explicitly the doctrine, which, in this and in the preceding centuries had been taught, its authority may fairly be added to the general mass of evidence. He probably was contemporary with Vincent of Lerins, of whom we have made great use; and died about the year 454, *See Dupin and Cave.*

‡ *In substantia corporis et sanguinis sui, verbo suo, secreta potestate convertit.*

§ *Verbi præcipit virtus, et rei servit effectus.*

‖ *Novum et impossibile non debet videri, quod in Christi substantiam terrena et mortalia committuntur.*

words are placed on the altar, before they are consecrated by the invocation of the name of the Most High, the substance of bread and wine is there; but after the words of Christ, it is the body and blood of Christ.* And what wonder is it, that he who could create these things by his word, should change them when created? † Nay, it seems matter of less wonder, if that which is acknowledged to have been created of nothing, be now changed into better. ‡ Search what is hard for him to do, to whom it was easy to raise things visible and invisible, by the power of his will; to whom it was easy, to clothe man made of the matter of clay, with the image of his own divinity," &c. *Hom.* v. *de Pasch. sub nomine Eusebii. Bibl. PP. T.* vi. *p.* 636, 637.

Council of Trent.

"Because under the former testament, as the apostle Paul witnesses, (Heb. vii, ix, x.) on account of the weakness of the Levitical priesthood, there was no consummation, it became necessary—God so ordaining it—that another priest according to the order of Melchisedec should arise, our Lord Jesus Christ, who might be able to consummate all that were to be sanctified, and perfect them. Wherefore, this our Lord and God, although he was about to offer himself once, on the altar of the cross, to his Father,

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* *Post verba Christi, corpus et sanguis est Christi.*

† *Verbo possit creata convertere.*

‡ *In melius valeat conimutare.*

that on it he might operate our eternal redemption; yet, because, by death, his priesthood was not to cease, he, at his last supper, the same night in which he was betrayed, (1 Cor. xi.) that he might leave to his church a visible sacrifice, such as the nature of man requires, by which the bloody sacrifice, once to be completed on the cross, might be represented; and its memory might continue to the end of time; and its salutary virtue be applied to the remission of those sins, which we daily commit—declaring himself to be the appointed priest for ever according to the order of Melchisedec; he offered to his father his body and blood under the appearances of bread and wine; and, under those appearances, delivered the same to his apostles, whom, at the time, he appointed the priests of the New Testament. To them, and to their successors in the priesthood, he gave command to offer the same, saying: *Do this for a commemoration of me.* (Luke xxii.). So the Catholic church has always understood, and taught.—This is the clean offering, which the prophet Malachy foretold, should be offered in every place.—This the offering, which was prefigured by the various typical sacrifices of the law and of nature, comprising whatever good things they signified, consummating and perfecting all." *Sess.* xxii. *c.* 1. *p.* 189.—"And because in this divine sacrifice, which is performed in the Mass, the same Christ is contained, and offered in an unbloody manner, who, on the altar of the cross, offered himself in a bloody manner—the holy Synod teaches, that this sacrifice is truly propitiatory, and that by it, to the sincerely penitent, the sins we commit, however enormous they be, are remitted. For it is one and the same victim; the same Christ now offering himself by the ministry of the priest, who offered himself on the cross; the difference being only in the manner of offering. By this offering then the fruits of that bloody offering are most plentifully received; so far is it from truth, that

hereby the least part is derogated from it.* Wherefore, according to apostolical tradition, the Mass is duly offered not only for the benefit of the living, but also for those, who, though dead in Christ, are not fully cleansed from all defilement." *Ibid. c.* ii. *p.* 191.

Penance or Repentance.

Proposition VI.

Sincere repentance, that is, sorrow of mind, joined to a firm resolution of amendment, was, at all times, so necessary, that without it there could be no remission of sin.

* I subjoin, on this important point, the *Exposition* of our great Bossuet: "The church is so far from believing, that any thing is wanting to the sacrifice of the cross; that she deems it, on the contrary, so perfectly and so fully sufficient, that whatever is afterwards added, has been instituted to celebrate its memory, and to apply its virtue. We acknowledge, that all the merit of the redemption of mankind is derived from the death of the Son of God: when, therefore, in the celebration of the divine mysteries, we say: *We offer to thee this holy victim;* we pretend not by this oblation, to make or to present to God a new payment of the price of our salvation; but to offer to him, in our behalf, the merits of Jesus Christ present, and that infinite price which he once paid for us upon the cross." *Exposition de la Doctrine Cathol. Sect.* xiv. *p.* 168. *Edit. Bruxelles*, 1751.

SCRIPTURE.

Deut. iv. 29. *And if thou shalt there seek the Lord thy God, thou shalt find him; yet so, if thou seek him with all thy heart, and with all thy soul.*—1 Kings vii. 3. *If you turn to the Lord with all your hearts—and prepare your hearts unto the Lord, and serve him only, he will deliver you.*—2 Paralip. vii. 14. *If my people, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin.*—Job xxii. 23. *If thou return to the Almighty, thou shalt be built up, and shalt put away iniquity far from thy tabernacle.*—Prov. xxviii. 13. *He that hideth his sins, shall not prosper: but he that confesseth and forsaketh them, shall obtain mercy.*—Psal. xxxi. 5. *I said, I will confess against myself my transgressions to the Lord; and thou forgavest the iniquity of my sin.*

Many similar passages occur in other parts of the old Testament, as likewise in the new.

Matt. iv. 17. *From that time Jesus began to preach, and to say: Do penance, for the kingdom of heaven is at hand.*—Luke iii. 3. *John came preaching the baptism of penance for the remission of sins.*—7, 8.—*He said to the multitudes—Bring forth therefore fruit worthy of penance.*—Ibid. x. 13. *If in Tyre and Sidon had been wrought the mighty works that have been wrought in you, they would have done penance long ago, sitting in sackcloth and ashes.*—xiii. 3.—*Except you be penitent, you shall all likewise perish.*—Acts iii. 19. *Repent ye, therefore, and be converted, that your sins may be blotted out.*—Ibid. xxvi. 20. *I shewed—to the Jews and to the Gentiles, that they should*

do penance, and turn to God, doing works worthy of penance.—2 Cor. vii. 10. *For the sorrow that is according to God, worketh penance steadfast into salvation.*

FATHERS.

On this head the fathers are unanimous.

Council of Trent.

"Penance (repentance) was, at all times, necessary for all men, who had defiled themselves with any grievous sin, in order to their obtaining grace and justification—so that, their perverse ways being laid aside and amended, they might, with sorrow of mind and hatred of sin, detest their offences against God." *Sess.* xiv. *c.* 1. *p.* 107.

Institution of the Sacrament of Penance.

Proposition VII.

Catholics believe, that when a sinner repents of his sins, from his heart, and

acknowledges his transgressions to God and his ministers—the dispensers of the mysteries of Christ—resolving to turn from his evil ways, and to bring forth fruit worthy of penance—there is then, and not otherwise, an authority left by Christ to absolve such a penitential sinner from his sins: which authority, we believe, Christ gave to his apostles and their successors, the bishops and priests of his church, in those words, when he said: Receive ye the Holy Ghost, &c. John xx. 22, 23.

SCRIPTURE.

Matt. xvi. 19. *And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.* —Ibid. xviii. 18. *Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven.*—John. xx. 21, 22, 23. *As the father hath sent me, I also send you.—When he had said this, he breathed on them, and he said to them: Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.*

FATHERS.

Cent. II.

Tertullian, L. C. "If thou thinkest heaven is still closed, recollect, that the Lord left the keys thereof to Peter, and, through him, to the church." *Scorpiaci. c. x. p.* 830.

Cent. III.

S. Cyprian, L. C. "It was not consistent with justice, nor did the divine clemency allow, that the church should be closed against those who knocked, and assistance denied to those, who with tears implored it; for dying thus they would be dismissed to the Lord, without communion and without peace; when he, who gave the law, had himself permitted, that what is bound on earth should be bound also in heaven, and that should be there loosed, which had before been here loosed in the church.* Matt. xviii." *Ep.* lvii. *p.* 116.

Cent. IV.

S. Athanasius, G. C. "Let us examine ourselves, whether our bonds are unloosed, that we may make some progress. Should they be still tied, give thyself up to the disciples of Jesus. They stand ready to unloose

* *Quæ hic prius in ecclesia solverentur.*

thee, by the virtue of that power which they received from Christ.* *Whatever you shall bind on earth,* he said, *shall be bound in heaven; and what things you shall loose on earth, shall be loosed in heaven.*" *Hom. in Illud,* Profecti in Pagum.† *T.* ii. *p.* 79.

S. Hilary, L. C. "To impress the greatest fear by which all men should now be withheld, Christ established this fixed and severe decision, that whom his apostles should bind on earth, that is, whom they should leave bound in their sins, and whom they should loose, by receiving them, on their confession, into the grace of forgiveness, these should be bound or loosed in heaven, according to the apostolical judgment." *Comm. in c.* xviii. *Matt. p.* 700.

S. Ephrem of Edessa, G. C. "The exalted dignity of the priesthood is far above our understanding, and the power of speech—The remission of sins is not granted to mortals, but through the ministry of the priest."‡ *De Sacerdotio, T.* 1. *p.* 1. *Ed. Vossii.*

S. Ambrose, L. C. Writing against the Novatians, who denied to the church the power of pardoning sins, he says: "They pretend, that, by reserving to him alone the power of remitting sins, they shew respect to Jesus Christ; and in this very thing they dishonour him, by violating his commands, and rejecting his proffered office. For as Christ in his gospel said: *What things you*

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* παρεισι γαρ οι λυοντες ημας, ἐξουσιαν ταυτην ἐιληφοτες παρα τ σωτηρος.

† The Benedictin editors think this homily is not of Athanasius, but of some other antient, if not contemporary, author.

‡ *Absque venerando et divino sacerdotio, remissio peccatorum mortalibus non conceditur.*

shall bind on earth, shall be bound also in heaven; and what you shall loose on earth, shall be loosed in heaven; who is it that honours him most—he that obeys, or he that rejects his commands?—The church, by binding and loosing sins, obeys in both. The Novatians content themselves with binding only, and will not loose sinners, though the power of doing both was given: whence it follows, that one cannot be permitted without the other. Both are allowed to the church:* neither is allowed to heretics; because it is a right conceded only to priests. This right the church justly claims to herself, since she alone possesses true priests." *De Pœnit. L.* 1. *c.* ii. *T.* iv. *p.* 386, 387.

S. Pacianus, L. C. Refuting the same Novatians, he says: "But God alone, you Novatians will say, can grant the pardon of sins. That is true: but what he does by his ministers, is done by his own power.† What did he say to his apostles?—*What you shall bind on earth, shall be bound in heaven; and what you shall loose on earth, shall be loosed also in heaven?* And why this, if sinners might be bound only, and not loosed? But, perhaps, the apostles alone had this power? Then they alone, it must be said, had power to baptise; to confer the holy spirit; and to purify the gentiles from their sins: for, in the same place, where he gives them power to administer the sacrament of baptism, he also gives them the power to loose sinners. Either then these two powers were peculiarly reserved to the apostles, or they are both continued to their successors; and therefore, since it is certain, that the power of giving baptism and unction is descended to the bishops, to them has likewise come the power of binding

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* *Certum est Ecclesiæ utrumque licere.*

† *Quod per sacerdotes suos facit, ipsius potestas est.*

and of loosing."* *Ep.* 1. *ad Sympron. Bibl. PP. Max. T.* iv. *p.* 306, 307.

In another letter, having stated, that the doctrine of the Novatians is contained in this proposition—that, after baptism, penance is not allowed, because the church cannot forgive mortal sin; and that by receiving sinners, she destroys herself—he asks: "Who is it that proposes this doctrine? Is it Moses; or Paul; or Christ?—No: it is Novatian. And who is this Novatian? Is he a man pure and blameless, who has never forsaken the church; who was lawfully ordained bishop, and, in the ordinary course, succeeded in the place of a bishop deceased? What do you mean, you will tell me? It suffices, that he has thus taught. But when did he thus teach? Was it immediately after the passion of Christ? No; it was nearly three hundred years after that event. But did this man follow the prophets? Was he a prophet? Did he raise the dead? Did he work miracles? Did he speak various tongues? For to establish a new gospel, he should have done some of these things;† and though he had, yet the apostle assures us; *That should an angel from heaven preach another gospel, let him be anathema.* (Gal. 1. 8.) —Has no one, since the coming of Christ to Novatian, understood the Christian doctrine? And since that time, is he alone in the way of salvation?—But you add: We do not acquiesce in authority; we make use of reason. As to me then, who hitherto have been satisfied with the authority and tradition of the church, I will not now dissent from it; I will not seek after disputes; and you who have separated from this body, and divided from your

* *Ad episcopos inde descendit: et ligandi quoque jus adfuit, atque solvendi.*

† *Horum aliquid habere debuerat, ut evangelium novi juris induceret.*

mother, search in books for what is most hidden, that you may disturb those that are at rest. It is not we, but you, who have raised this dispute." *Ep.* iii. *Ibid. p.* 309.

S. John Chrysostom, G. C. "To mortals has been committed the dispensation of heavenly things, a dispensation which God would not give to angels nor archangels: for to these was not said—*What you shall bind on earth, shall be bound in heaven; and whatsoever you shall loose on earth, shall be loosed in heaven.* (Matt. xviii. 18.) Temporal princes have a power to bind, but the body only; whereas the power of the priesthood binds the soul, and reaches to heaven.* In this sense, that God ratifies above what the priests do here below; and the master confirms the sentence of his servants. And what is this, but that all power over the concerns of heaven has been entrusted to them? *Whose sins you shall retain, they are retained.* What power, I ask, can be greater than this? The Father gave all power to his Son: but this very power Christ has communicated to his ministers." *De Sacerd. L.* iii. *c.* v. *T.* iv. *p.* 29.—"As much as heaven is more noble than the earth, and the soul than the body, so is this power as much above the temporal. It were madness then to despise a power, without which we can hope for no salvation, nor the possession of the promised goods.† For if none can enter heaven, unless he be first regenerated by water and the Holy Ghost; and if he that eateth not the flesh of our Lord, and drinketh not his blood, is deprived of eternal life; and if it be by these

* ουτος ο δεσμος αυτης απτεται της ψυχης, και διαβαινει τους ουρανους.

† ης ανευ ατε σωτηριας ημιν, ατε των επηγγελλομενων τυχειν εστιν αγαθων.

holy hands—I mean the hands of the priest—that all these things are effected: how can either the fire of hell be avoided, or the crowns prepared for us hereafter, be obtained without their help? They, and only they, are entrusted with these spiritual births, and that regeneration which is wrought by baptism. By them we put on Christ; we are united to the Son of God; and we become members of his sacred flesh.—Priests do not judge of the leprosy of the body, as the priests did under the old law: they judge of that of the soul; and they do not enquire only, whether souls be purified, but they have also power to purify them.* Wherefore, they who despise them commit a greater crime, and deserve a more severe chastisement, than Dathan and his companions." *Ibid. c.* vi. *p.* 29, 30.

S. Jerom, L. C. Commenting on the words: *Whatsoever thou shalt bind upon earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven*, (Matt. xvi.) he says: "Some bishops and priests of the new law, understanding not the sense of these words, do imitate the pride of the Pharisees, by taking to themselves a power to condemn the innocent, and to absolve the guilty. But God does not so much consider the sentence of the priest, as the life of the penitent; and as the Levites did not cleanse the lepers, but only separated those that were cleansed from such as were not, by the knowledge which they had of the malady: even so the bishop or the priest does not bind those that are innocent, and loose the guilty; but having heard the difference of sins,† he knows whom he should bind, and whom loose,

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* ἀλλ' ἀπαλλαττειν παντελως ἐλαβον ἐξουσιαν.

† *Pro officio suo cum peccatorum audierit varietates.*

in the discharge of his ministry." *Comm. in cap.* xvi. *Matt. T.* iii. *p.* 662.

Cent. V.

S. Augustin, L. C. "Man bound in the chains of so many grievous crimes still draws back, and hesitates to have recourse to the keys of the church, by which he may be loosed on earth, to the end that he be loosed in heaven.—Let him then now willingly judge himself, whilst he has it in his power, and reform his manners, lest, when he shall not be able, he be judged by the Lord. And when he shall have passed on himself a severe, but medicinal, sentence, let him come to the priests, by whom, in the church, the power of the keys is administered." * *Homil.* L. *T.* x. *p.* 178.—"Whatever is loosed by the keys of the church, is promised to be loosed in heaven." † *Ibid. p.* 208.

S. Cyril of Alexandria, G. C. "Christ, dispensing the holy spirit, said: *Whose sins you shall forgive, they are forgiven; and whose sins you shall retain, they are retained;* (John xx.) though he alone be God by nature, and have power of releasing the guilty from their sins.—How then or why did he impart to his disciples a power, which belongs to the divinity alone? ‡ —It seemed good to him, that they who had within them-

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* *Veniat ad antistites, perquos illi in ecclesia claves ministrantur.*

† *Quibus clavibus (Ecclesiæ) quodcunque in terra solvitur, etiam in cœlo solutum promittitur.*

‡ το μονῃ πρεπον ἀξιωμα τῃ θειᾳ φυσει τοις ἑαυτᾳ μαθηταις περιεθηκεν ὁ σωτηρ ;

selves his divine spirit, should likewise possess the power of forgiving sins, and of retaining such as they judged proper;* that holy spirit himself, according to his good pleasure, forgiving and retaining, through the ministry of men.† This is done in two ways: They call those to baptism, who are found worthy, and they reject the unworthy; or, by other means, they forgive or retain sins, as when they correct those, who have sinned, or forgive those who repent."‡ *In Ioan. Lib.* xii. *c.* 1. *T.* iv. *p.* 1101.

S. Leo, L. C. "The manifold mercy of God has been so indulgent to human failings, as not only by the grace of baptism, but also by the medicine of penance, to restore him to the hope of eternal life. Thus they who have violated the blessings of regeneration, when they voluntarily condemn themselves, may obtain the remission of their crimes. But so has the divine goodness provided, that this cannot be done without the aid of his ministers. *The mediator of God and men, the man Christ Jesus,* (1 Tim. ii. 5.) conferred this power on the rulers of the church, to impart the action of penance to those, that confess their sins, and to admit them, when purified by a wholesome satisfaction, through the gate of reconciliation, to the participation of the sacraments. Our Saviour is himself ever present to this work, the ministration of which he committed to his disciples,§ saying; *And I am with*

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* καὶ τε διαφειναι τας τινων ἁμαρτιας ἐιναι κυριως, και ὡν περ ἀν βελονται κρατειν.

† καὶν δι' ἀνθρωπων τελνται.

‡ μετανοουσι συγγινωσκοντες.

§ *Hanc præpositis Ecclesiæ tradidit potestatem, ut et confitentibus actionem pœnitentiæ darent et eosdem—ad communionem Sacramentorum per januas reconciliationis admitterent.—Nec unquam ab his abest, quæ ministris suis exequenda commisit.*

you all days even to the end of the world. (Matt. xxviii. 20.) Whatever, therefore, is duly and with a happy effect performed by us, is the gift, we cannot doubt, of the holy spirit." *Ep.* lxxxiii. *al.* xci. *p.* 605.

Council of Trent.

"They, who by sin have fallen from the grace of justification, are enabled again to be justified, when, God exciting them through the sacrament of penance, they recover that lost grace by the merit of Christ. This mode of justification is reparation to the fallen; and which the holy fathers have aptly styled the second plank after shipwreck. For for those who fall after baptism Christ instituted the sacrament of penance, when he said: *Receive ye the Holy Ghost,*" &c. *Sess.* vi. *c.* 14. *p.* 37.—"Our Lord then principally instituted this sacrament, when, after his resurrection, breathing on his disciples, he said: *Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven; and whose sins you shall retain, they are retained.* (John xx.) By which signal action, and by words so plain, the Catholic church, agreeably to the unanimous sense of the fathers has always understood, that the power of forgiving and of retaining sins, was given to the apostles and to their legitimate successors. And, with just reason, she, therefore, rejected and condemned, as heretics, the Novatians, who obstinately, in former times, denied that power." *Sess.* xiv. *c.* 1. *p.* 108.

The parts of the Sacrament of Penance.

Proposition VIII.

The essential parts of Penance are three —Contrition, Confession, and Satisfaction— without which, in the case of grievous sin— unless when the two last, Confession and Satisfaction, from unavoidable obstacles, cannot be complied with—we believe, that the sinner cannot obtain forgiveness from God.

Contrition or Sorrow of Mind.

What is required in this contrition or sorrow, is, that it be *interior*, that is, that it spring from the heart, penetrated by the consciousness of guilt—that it be *supernatural*, that is, that it arise from grace or the influence of the divine spirit on the soul, and not from considerations merely human—that it be *supreme*, that is, above all other grief—that it be *universal*, that is, that it include every grievous sin, of which the sinner has been guilty—and that it contain a firm *purpose of amendment*, without which no sorrow can be real.

SCRIPTURE.

The passages, cited p. 281, directly apply to this point, and to them, among many others, may be added the following.

Psal. L. 17. *A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, thou wilt not despise.* —Ezech. xviii. 31. *Cast away from you all your transgressions, whereby you have transgressed, and make you a new heart, and a new spirit.*—Isai. xlvi. 8. *Return, ye transgressors, to your heart.*—Joel ii. 12, 13. *Be converted to me, says the Lord, with all your heart, in fasting, and weeping and mourning. Rend your hearts, and not your garments; and turn to the Lord, your God.* —Matt. xxvi. 75. *And Peter remembered the word of Jesus:—and going forth he wept bitterly.*—Luke vii. 38. *And the woman that was a sinner—standing behind at his feet, began to wash his feet with her tears, and wiped them with the hairs of her head.*—Ibid. xv. 18, 19. *I will arise, and will go to my Father, and say to him: Father, I have sinned against heaven and against thee—I am not now worthy to be called thy son.*—Ibid. xviii. 13. *And the publican standing afar off, would not so much as lift up his eyes towards heaven; but struck his breast saying: O God, be merciful to me a sinner.*—Acts ii. 37. *Now when they had heard these things, they had compunction in their heart, and they said to Peter and to the rest of the apostles: What shall we do, men and brethren?*

FATHERS.

On a point, where all Christians, it should seem, think, and express themselves alike, a few passages shall suffice.

Cent. III.

S. Cyprian, L. C. "Let us turn to the Lord with our whole mind, and expressing our repentance with real grief, implore the mercy of God. Before him be the soul prostrate; to him be satisfaction made by tears; on him let our hope rest. Himself tells us how this must be done: *Be converted to me*, he says, *with all your heart, in fasting, weeping, and mourning: rend your hearts, and not your garments.* (Joel ii. 12.) To him we must turn: his anger must be appeased by fasting, and by tears; for so he admonishes." *De Lapsis, p.* 134.—"If the sinner pray with his whole heart; if he lament his fault with the tears of sincere repentance; if, by continued good works, he incline the Lord to mercy, the Lord will shew mercy, who offered it, saying: *If in lamentations thou return to me, thou shalt be saved.* (Isai. xxx. 15.) And again, (Joel ii. 13.) *Be converted to the Lord your God; for he is gracious and merciful, slow to anger, and rich to mercy.* He can grant forgiveness; he can turn aside his sentence." *Ibid. p.* 138.

Cent. IV.

S. Cyril of Jerusalem, G. C. Having given from the old Testament many examples of sincere

repentance, he says: "Of these God reversed the sentence: and shall not Christ grant the pardon of sins? Be converted; groan in spirit; shut the door; and pray for forgiveness.—Peter, the most excellent chief of the apostles, having thrice denied his master, entered into himself, and wept bitterly. Tears denote true and hearty repentance. Thus he obtained the pardon of his crime, and lost not his apostolic dignity." *Catech.* ii. *n.* 10, 12. *p.* 30, 32.

S. Ambrose, L. C. "Let those who do penance hear, in what manner they should proceed; with what earnestness and affection of mind, with what interior agitation, with what change of the heart: *Behold, O Lord,* says the prophet, (Lament. i. 20.) *for I am in distress; my bowels are troubled; mine heart is turned within me, for I have grievously rebelled.*" *De Pœnit. L.* ii. c. vi. *T.* iv. *p.* 408. "Should any one, being guilty of secret sins,* in obedience to the command of Christ, heartily do penance for them, how shall he receive the reward, unless he be restored to communion? I would have the guilty hope for the pardon of his sins; yet he should beg it with tears; yet he should beg it with sighs; yet he should beg it with the lamentations of all the people. I would have him pray for absolution." *Ibid. Lib.* 1. c. xvi. *p.* 399.

S. Pacianus, L. C. "I am sensible, that the pardon of sins is not to be granted indifferently to sinners, and that they are not to be loosed, before there be signs of the will of God, that it should be done; that absolution is not to be granted, but with much precaution and discretion, after sinners have wept and sighed long; and when the whole church has prayed for them, that so no man may prevent the judgment of Jesus Christ." *Ep.* 1. *ad Sympron. Bibl. PP. Max. T.* iv. p. 307.

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* *Occulta crimina habens.*

S. John Chrysostom, G. C. "When the heart is to be afflicted, is bodily strength required? Or to offer prayers to God; to recollect offences; to put on humility; or to eradicate pride? By these actions God is pleased. In them where is the labour; where the pain? And yet, as if it were so, they are omitted to be done. The severity of haircloth, the narrow retirement of a cell, the gloomy solitude of caves, God does not require: what he demands, is, that we keep ever in our minds the remembrance of our failings; that we hold the consciousness of these before our eyes, and that for them we implore forgiveness." *De Compunct. Cordis, L.* 1. *T.* iv. *p.* 120.—"The soul that desires to compound and to preserve that precious unguent, by which I understand compunction of heart, must draw within herself all corporeal sensations, and thus suppressing their natural indolence, be actively awake to, and intent solely on the object that is before her.—This was the case with the blessed apostle, who, living amongst men, seemed to converse with them, as we do with the absent dead. *The world*, he said, *is crucified to me, and I to the world*, (Gal. vi. 14.); signifying, that the impression of external objects had ceased to affect him." *Ibid. L.* ii. *p.* 123.—"*When you shall have done all things that are commanded you, say: we are unprofitable servants; we have done that which we ought to do.* (Luke xvii. 10.) In this sense spoke the publican; (Ibid. xviii. 13.) who, laden with many evils, could not lift up his eyes towards heaven, nor dared he pour out a long prayer, nor approach the Pharisee. This man had insultingly said: *I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican.* But he, as if he heard it not, is not offended: he takes the reproach to himself, acknowledges his unworthiness, and, striking on his breast, exclaims: *O God, be merciful to me a sinner.* It is no great thing for the sinner to do this; whom, whether he will or not, the weight of guilt weighs down and humbles:

but when the just man, conscious of many good deeds, utters the sentiments of a sinner, he excites surprise, indicating the true symptoms of a contrite and humble heart." *Ibid. p.* 128.—"It is this compunction of heart, which, like a fire, burns and destroys every vice of the soul: whatever evil it finds, it utterly consumes." *Ibid. p.* 126.

Cent. V.

S. Augustin, L. C. "In the act of penance, it is not the length of time that must be considered, but the intensity of sorrow; for God despises not the contrite and humbled heart." *Enchirid. c.* lxv. *T.* iii. *p.* 76.—"*A troubled spirit is a sacrifice to God.* Not only did David make this offering; but he thus shewed us, what should be done. It is not enough, to correct our evil manners, and to abstain from sin; unless moreover satisfaction be made to God for our passed offences, by penitential sorrow, by the tears of an humble spirit, by the sacrifice of a contrite heart, joined to alms-giving. The merciful shall find mercy." *Homil.* l. *T.* x. *p.* 208.—"He that has been baptised, and has violated this sacrament, if he do penance with all his heart; if he do it where God sees, who saw the heart of David, when grievously menaced by the prophet, he exclaimed: *I have sinned!* With him the sinnner will hear: *The Lord hath taken away thy sin.* (2 Kings xii. 13.) In the words—*I have sinned*—are but four syllables; but those four syllables are powerful: by them the flame of the sacrifice of the heart was wafted up to heaven." *Ibid. Homil.* xli. *p.* 194.

Council of Trent.

"Contrition, which holds the first place among the acts of the penitent, is a sorrow of mind and detestation of sin, joined to a resolution of sinning no more. To obtain the pardon of sin, this sorrow was, at all times, necessary; and now, to him that has forfeited his baptismal innocence, it prepares the way to forgiveness, if it be joined to a reliance on the divine mercy, and a desire of complying with the other conditions of this sacrament. Wherefore the holy Synod declares; That this contrition contains not a dereliction of sin only, and the beginning of a new life, but likewise a detestation of that which is passed, according to what was said: *Cast away from you all your transgressions, whereby you have transgressed, and make to yourselves a new heart, and a new spirit.* (Ezech. xviii. 31.) And if we consider the following sentiments: *To thee only have I sinned, and have done evil before thee* (Ps. l.): *I will water my couch, each night, with my tears* (Ps. vi.): *I will recall all my days in the bitterness of my soul.* (Isai. xxxviii. 15.) Considering these, and such like passages, we shall readily understand, that they flowed from a strong detestation of past conduct, and a hatred of sin." *Sess.* xiv. *c.* iv. *p.* 111.

Confession.

By *confession* is understood the declaration which the penitent sinner makes of his sins to a priest; the obligation

of which, evidently, follows from the words of Christ; when, instituting, as we believe, the sacrament of penance, he breathed on his disciples, and said: *Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them: and whose sins you shall retain they are retained.* (John xx. 22, 23.) For to what purpose, we say, was this power given, if it imposed not on the sinner the obligation of making known his sins? Or how could the power be exercised, if no sins were communicated?

FATHERS.

Cent. II.

S. Irenæus, L. C. He mentions some women, who, repenting of a secret crime, came to the church, and "accused themselves of it."*—Of the wife of a certain deacon he also says, that, being converted with much difficulty, "she spent her life, confessing† her crime, in sorrow and in tears."—And of other women he adds: "Some, touched in conscience, publicly confessed‡ their sins; while others, in despair, renounced their faith." *Adv. Hæres. L.* 1. *c.* ix. *p.* 60.

Tertullian, L. C. "The confession of a fault lessens, as much as concealment aggravates it. One intimates a wish to make satisfaction, as the other indicates contumacy. Of this penitential disposition the proof is more laborious, as the business is more pressing, in order

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* ἐξομολογησαντο. † ἐξομολογουμένη. ‡ ἐξομολογουνται.

that some public act,* not the voice of conscience alone, may shew it. This act, which the Greeks express by the word *exomologesis*, consists in the confession of our sin to the Lord; not as if he knew it not; but in as much as confession leads to satisfaction; whence also penitence flows, and by penitence God is molified. Wherefore, this *exomologesis* (confession) is the discipline of prostration and humiliation, enjoining such conduct as may draw down mercy. It regulates dress and diet; and teaches, among other penitential acts, to fast, to pray, to weep, day and night, before the Lord, to fall down before the priests,† to kneel at the altars, and to invoke the intercession of the brethren." *De Pœnitent. c.* ix. *p.* 169.—He proceeds to state the happy effects of this *exomologesis* or confession, and adds: "But most people, affected more by shame, than attentive to salvation, decline this work, as a publishing of their own failings,‡ or put it off from day to day: just as men who, having some malady which they are ashamed to exhibit to the eye of a physician, prefer to perish rather than to make it known." He dwells on the absurdity of this false shame, particularly before brethren, "in whom is a common hope, fear, joy, grief, and suffering, in the presence of one common Lord and Father. Why should such men seem other than yourself? Why do you fear these companions in distress?" Nothing, he observes, can be concealed from the eye of God. "I admit," he says, "it is hard to make this confession; but suffering is the consequence of sin. This suffering ends, and spiritual health begins, when penance has been performed. But it may be, that, besides the shame of confession, the severe

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* *Sed aliquo etiam actu administretur.*

† *Presbyteris advolvi.*

‡ *Ut publicationem sui—pudoris magis memores, quam salutis.*

discipline of penance—some acts of which he enumerates—is likewise feared. Would it become us then to supplicate pardon in the midst of luxuries and effeminate indulgencies?" Of these he gives some fashionable instances, and with his accustomed sarcasticity, adds: "Should any one enquire why you are thus engaged? Say; I have sinned against God, and am in danger of perishing everlastingly: wherefore, that I may obtain forgiveness, I thus punish myself." *Ibid. c.* x, xi.

He next mentions the many abasing self-denials, to which the candidates for office voluntarily submit, and returns to the point of confession. "If still you draw back, let your mind turn to that eternal fire, which confession will extinguish; * and that you may not hesitate to adopt the remedy, ponderate the greatness of future punishment.—And as you are not ignorant, that, against that fire, after the baptismal institution, the aid of confession has been appointed,† why are you an enemy to your own salvation?—Knowing that, for his recovery, it was instituted by the Lord,‡ shall the sinner neglect that, whereby the king of Babylon reascended his throne?" *Ibid. c.* xii. *p.* 170.

It is plain that, through the whole of this passage, Tertullian speaks of *secret sins*, for the expiation of which he deems the *exomologesis*, or confession absolutely necessary; but it must be allowed to be equally plain, that the confession, on which he insists, is a public declaration to be made in the face of the church, which was to

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* *Quam tibi exomologesis extinguet.*

† *Esse adhuc in exomologesi secunda subsidia.*

‡ *Institutam a Domino exomologesim sciens.*

be followed by a series of penitential acts, proportioned to the crimes, and equally public as the exomologesis.*

On this head I must further add, that as, in these early ages, the zeal of Christians to maintain the purity of their calling was great, and their horror of whatever might defile that purity was not less signal, it will readily be understood—though no positive law either did or could compel the practice—why the public disclosure of secret sins was so strongly urged; and why many voluntarily submitted to the humiliation.—From what are called the penitential canons—which, at this time, began to be formed—we learn that, to every sin was annexed some penal act, of more or less duration, and of more or less severity, without the discharge of which, it was believed, in the ordinary course of man's life, there was not a complete remission before God. But, before this penance could be enjoined, it is plain, that the sin, unless when publicly committed, must have been made known. The enforcement, then, of the canons, and the enforcement or duty of confession or exomologesis, public or private, went together.

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* S. Isidore, the learned bishop of Seville in the seventh century, in a work on *Etymologies*, has the following observations: "*Exomologesis* means in Greek what *confession* does in Latin; and of this the signification is two-fold. It is used to denote *praise;* as when Christ said, (Matt. xi. 25) *I praise thee, O Father,* (confiteor, ἐξομολογουμαι,) *Lord of heaven and earth:* or when a person declares his sins, and receives pardon from him, whose mercies fail not. Hence *Exomologesis* is derived; and this confession is a declaration of what was before hidden. In sinning was pleasure or interest; but when the sinner reflects, that thereby he has deserved hell, he confesses his error. The confession of error precedes amendment: he, therefore, must amend who confesses. Confession comes first: pardon follows. But he excludes himself from pardon, who conscious of sin, confesses it not. *Exomologesis,* therefore, (in the words of Tertullian) imports the whole discipline of Penance." *Etymolog. L.* vi. *c.* 19.

In the long list of sins, which the canons detail, and to which specific penances were enjoined, some are such as could have been known only by confession. The priest, on these occasions, was directed to weigh all circumstances, and to remit some portion of the penance, as it might seem just. In the churches of the East, a Penitentiary was appointed, whose office it was particularly to superintend those who were properly called the public penitents, and to see that all their duties were strictly discharged; while other ministers, approved by their respective bishops, attended to the more private concerns of sinners, received their confessions, and apportioned the due degree of penitential works. But of these, in the fervour of compunction, many voluntarily joined the band of public penitents. At Rome, and in the churches of the West, there was, at this time, no penitentiary; but the bishop reserved the rite to himself, and superintended the public penances. *Cardinal Bona, Rerum Liturgic. L.* 1. *c.* 17.

Cent. III.

S. Cyprian, L. C. "God sees into the hearts and breasts of all men, and he will judge not their actions only, but their words and thoughts, viewing the most hidden conceptions of the mind. Hence, though some of these persons be remarked for their faith and the fear of God, and have not been guilty of the crime of sacrificing (to idols), nor of surrendering the holy scriptures; yet if the thought of doing it have ever entered their mind, this they confess, with grief and without disguise, before the priests of God, unburdening the conscience,* "and

* *Hoc ipsum apud sacerdotes Dei dolenter et simpliciter confitentes, Exomologesim conscientiæ faciunt.*

seeking a salutary remedy, however small and pardonable their failing may have been. God, they know, will not be mocked." *De Lapsis, p.* 134.—Having mentioned other such sins, not greatly criminal, he adds: "The fault is less, but the conscience is not clear. Pardon may more easily be obtained; still there is guilt: and let not the sinner cease from doing penance, lest, what before was small, be aggravated by neglect. All, my brethren, must confess their faults, while he that has offended enjoys life; while his confession can be received, and while the satisfaction and pardon imparted by the priests are acceptable before God." * *Ibid.*

Speaking of the culpable indulgence shewn to some, who had fallen in the time of persecution, he observes: "The miserable men are thus deceived; and when, by doing sincere penance, by prayer and good works, they might satisfy God, they are seduced into greater danger, and fall lower when they might rise. In the case of smaller failings, it is required, that sinners do penance for a stated time; that, according to the rule of established discipline, they come to confession *(exomologesis)*, and that, by the imposition of the hand of the bishop and clergy, they be admitted to communion. But now, in the time of persecution, while the church is troubled, these sinners are admitted; their names are read (at the altar), and, no penance performed—no exomologesis made†—no hand imposed—they are admitted to the Eucharist, though it be written: *Whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord.*" (1 Cor. xi. 27.) *Ep.* xvi.

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* *Dum admitti confessio ejus potest; dum satisfactio et remissio facta per sacerdotes apud Deum grata est.*

† *Nondum pœnitentia acta, nondum exomologesi facta.*

p. 37.—In the following letter he makes the same complaint, and delivers the same instructions. *Ep.* xvii. *p.* 39.

Origen, G. C. "There is yet a more severe and arduous pardon of sins by penance, when the sinner washes his couch with his tears, and when he blushes not to disclose his sin to the priest of the Lord, and seek a remedy.* Thus is fulfilled what the apostle says: *Is any man sick among you, let him bring in the priests of the church.* (James v. 14." *Homil.* ii. *in Levit. T.* ii. *p.* 191.—At the last day, "all things will be revealed whatever we shall have committed; what we have done in private, what in word only, or even in thought: all will be laid open.—But if, while we are alive, we prevent this, and become our own accusers, we shall escape the designs of the accusing devil; for thus the prophet says: Let us be our own accusers." *Homil.* iii. *in Levit. T.* ii. *p.* 196.—"We have all power to pardon the faults committed against ourselves—but he, on whom Jesus breathed, as he did on the apostles—he forgives, provided God forgive; and retains those, of which the sinner repents not;† being his minister, who alone possesses the power of remitting. So the prophets uttered things not their own; but what it pleased God to communicate." *L.* i. *de Orat. T.* i. *p.* 255.—Having stated how much they suffer whose stomachs are loaded with humours and indigested food, he says: "So they who have sinned, if they hide and retain their sin within their breasts, are grievously tormented: but if the sinner becomes his own accuser, while he does this, he

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* *Cum non erubescit sacerdoti Domini indicare peccatum suum, et quærere medicinam.*

† ἀφησιν ἀ ἐαν ἀφη ὁ θεος, και κρατει τα ἁμαρτηματων.

discharges the cause of all his malady. Only let him carefully consider, to whom he should confess his sin; what is the character of the physician;* if he be one who will be weak with the weak, who will weep with the sorrowful, and who understands the discipline of condolence and fellow-feeling. So that, when his skill shall be known and his pity felt, you may follow what he shall advise. Should he think your disease to be such, that it should be declared in the assembly of the faithful, whereby others may be edified, and yourself easily reformed—this must be done with much deliberation and the skilful advice of the physician." *Homil.* ii. *in Psal.* xxxvii. *T.* ii. *p.* 688.—"They who are not holy, die in their sins: the holy do penance; they feel their wounds; are sensible of their failings; look for the priest; implore health; and through him seek to be purified."† *Homil.* x. *in Num. T.* ii. *p.* 302.

Cent. IV.

Lactantius, L. C. Speaking of legal circumcision, by which the Christian confession and penance, he says, were prefigured, he observes: "This is the circumcision of the heart, of which the prophets speak, which God transferred from man's body to his soul. For being willing—such was his eternal mercy—to provide for our life and our salvation, in that circumcision he proposed penance to us; in order that, if we cleanse our heart, that is, if, confessing our sins, we make satisfaction to God, we

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* *Tantummodo circumspice diligentius cui debeas confiteri peccatum tuum. Proba prius medicum, cui debeas causam languoris exponere.*

† *Requirunt sacerdotem—purificationem per pontificem quærunt.*

may obtain pardon. This pardon he, who looks into the secret recesses of the heart, withholds from the refractory, and from those who conceal their crimes."* *Institut. L.* iv. *p.* 206.—"Now as all heretical sects deem themselves particularly Christians, and think theirs is the Catholic church, it should be known, that where is confession and penance, by which the sins, to which weak men are subject, are cancelled, there is the true church."† *Ibid. L.* vii. *p.* 233.

Eusebius of Cæsarea, G. C. "God hates not sinners, nor does he permit them to be corrupted by their sins; but has more care of them, than of those, who are sound; giving them the law, and pointing to the way of penance, whereby they may be saved. This law or way is that of conversion, repentance, and confession."‡ *Com. in Psal.* xxiv. *p.* 93. *Montfaucon Nova Collectio. Paris.* 1706.—"The mention of former sins declared in confession is good."§ *Ibid. Com. in c.* xliii. *Isaiæ, p.* 526.

S. Hilary of Poitiers, L. C. "No one, when he has confessed a sin, must afterwards give it place; because such confession imports a purpose of ceasing from it.‖—Confession, as the prophet teaches, must be made

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* *Si cor nudaverimus, id est, si peccata nostra confessi, satis Deo fecerimus, veniam consequamur: quæ—contumacibus et admissa sua celantibus denegatur.*

† *In qua est confessio, et pœnitentia, quæ peccata et vulnera—salubriter curat.*

‡ μετανοιας και ἐξομολογησεως.

§ ἡ μνημη των προτερων ἁμαρτημἁτων δι' ἐξομολογησεως ἐξηγορευμενη.

‖ *Confessio peccati, professio est desinendi.*

with all the heart, and nothing remain behind of the acknowledged sins. What if a sinner, accusing himself of theft, continue to increase his store by unlawful and base gains? He may not, indeed, be a thief; but he will be covetous, and an extortioner." *Comm. in Psal.* cxxxvii. *p.* 498.

S. Basil, G. C. "In the confession of sins, the same method must be observed, as in laying open the infirmities of the body. For as these are not rashly communicated to every one, but to those only who understand by what method they may be cured; so the confession of sins must be made to such persons as know how to apply a remedy."* *In Quæst. Brev. Reg.* 229. *T.* ii. *p.* 492. —He afterwards states who those persons are: "Necessarily, our sins must be confessed to those, to whom has been committed the dispensation of the mysteries of God."† *Ibid. Reg.* 288. *p.* 516.

Among his canons, which may be considered as the laws of the Eastern church in the time of S. Basil, are many regulations on the subject of penance, among others: "That women, guilty of adultery, and who had confessed it,‡ should not be made public, agreeable to what the fathers had appointed." *Ep.* cxcix. *ad Amphiloch. Can.* xxxiv. *T.* iii. *p.* 295.

S. Ephrem of Edessa, G. C. "If any one shall make known his thoughts to thee, or make known his

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* ἡ ἐξαγορευσις των ἁμαρτηματων γινεσθαι ὀφειλει ἐπι των δυναμενων θεραπευειν.

† ἀναγκαιον τοις πεπιστευμενοις την οἰκονομιαν των μυστηριων τ θεϑ ἐξομολογεισθαι τα ἁμαρτηματα.

‡ ἐξαγορευσας.

errors*—despise him not for what he has committed; but rather rejoice in the conversion of a brother. For the voluntary declaration of sin to spiritual men, is an indication of amendment,† while silence is a proof of a mind ill-affected.—Wherefore, it becomes a duty humbly to comfort him, who discloses himself, *considering thyself*, as the apostle says, (Gal. vi. 1.) *lest thou also be tempted.*" *Serm. in illud;* Attende tibi ipsi, *c.* ix. *T.* ii. *p.* 77. *Edit. Vossii.—Edit. Oxon. p.* 172.

S. Gregory of Nyssa, G. C. "You, whose soul is sick, why do you not run to a physician? Why do you not discover your malady to him by confession?‡ Why do you suffer your disease to increase till it be inflamed, and deeply rooted in you? Re-enter into your own breasts; reflect upon your own ways. You have offended God, you have provoked your creator, who is the Lord and judge, not only of this life, but of the life to come.—Enquire into the disease wherewith you are seized; be sorry; afflict yourselves, and communicate your affliction to your brethren, that they may be afflicted with you; that so you may obtain the pardon of your sins. Shew me bitter tears, that I may mingle mine with yours. Im-

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* ἡ τα ἑαυτῆ ἐλαττωματα ἀνακαλυψῃ.

† το γαρ ἐκφαινειν ἐκουσιως τινα τα ἑαυτῆ πταισματα ἀνδρασι πνευματικοις, σημαντικον βιᾳ ἐπανορθωσεως. In this, as in other points of faith, S Ephrem was instructed by S. James, bishop of Nisibis; who, in his seventh discourse, *On Penance*, strongly exhorts sinners speedily to confess their crimes; to conceal which, through shame, is final impenitence. He adds, the priest cannot disclose such confession. *See Butler's Lives of Saints, July* 11th.—*who refers to p.* 237 *of Antonelli's edition of his works.*

‡ τῳ ἰατρῳ δε προσποιητως ὁμολογων και δεικνυς της ἀσθενειαν.

part your trouble to the priest, as to your father;* he will be touched with a sense of your misery.—Open to him the secret recesses of your heart; shew this physician your hidden wounds: he will take care of your honour, and your health." † *Serm. de Pœnit. p.* 175, 176. *in append. ad Op. S. Basilii Paris.* 1618.—"Whoever secretly steals another man's goods, if he afterwards discovers, by confession, his sin to the priest,‡ his heart being changed, he shall cure his wound: but then he must give to the poor, and thereby clearly shew, that he is free from the sin of avarice?" *Ep. Canon. ad Letoium, Can.* vi. *T.* ii. *p.* 954.

S. Cyril of Jerusalem, G. C. "Put off the old man, who is corrupted according to your lusts: put him off by confession,§ that you may put on the new man. —The present time is the time of *exomologesis*. Confess the things that you have done, in word or in deed, by night or by day. Confess in an acceptable time,‖ and in the day of salvation." *Catech.* i. *n.* ii, v. *p.* 16, 18.

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* λαβε τον ἱερεα κοινωνον της θλιψεως, ὡς πατερα.

† δειξον ἀυτῳ ἀνερυθριαστως τα κεκρυμμενα. γυμνωσον τα της ψυχης ἀπορρητα, ὡς ἰατρῳ παθος δεικνυων κεκαλυμμενον, ἀυτος ἐπιμελησεται της ἐυσχημοσυνης και της θεραπειας. Though this discourse be found among the works of this Saint, yet the soundest critics ascribe it to Asterius, bishop of Amasea in the Asiatic province of Pontus, who lived a few years later in the same century.

‡ δι' ἐξαγορευσεως το πλημμελημα ἀυτω τῳ ἱερει φανερωσας.

§ δια της ἐξομολογησεως.

‖ καιρος ἐξομολογεσεως ὁ παρων. ἐξομολογησαι τα πεπραγμενα· ἐξομολογησαι ἐν καιρῳ δεκτῳ.

S. Gregory of Nazianzum, G. C. Speaking of the penitential works that must be gone through, lest the sinner be surprised by death, he says: "But, perhaps, supplicantly thou wilt pray the Lord, that he will yet spare the vine, and not cut it down, accused as it is of sterility, but permit thee to manure round it; that is, to employ tears, and groans, and prayers, and watchings, and the maceration of soul and body, and infine that correction which consists in the confession* of sin, and the lowly humiliation of life." *Orat.* xl. *T.* 1. *p.* 642. —"Think it not hard to confess† thy sin, reflecting on the baptism of John, in order that, by present shame, thou mayest escape the shame of the next life.‡ Thus will it be made manifest, that thou really hatest sin, having deemed it deserving of contumely, and having triumphed over it." *Ibid. p.* 657.

S. Ambrose, L. C. "If thou wouldst be made just, acknowledge thy fault; for the modest confession of sins§ looses the bonds of crimes." *De Pœnit. L.* ii. *c.* vi. *T.* iv. *p.* 407.—"There are some who ask for penance, that they may at once be restored to communion. These do not so much desire to be loosed, as to bind the priest; for they do not unburden their own conscience,‖ but they burden his, who is commanded not to give holy things to dogs; that is, not easily to admit impure souls to the holy communion." *Ibid. c.* ix. *p.* 412.

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* δι' ἐξαγορευσεως.

† ἐξαγορευσαι.—ἐξαγορευσις, *Indicatio rei arcanæ: Item confessio, declaratio ejus quod in mente habemus.*—Scapulæ Lexicon.

‡ ἱνα την ἐκειθεν ἀισχυνην τῃ ἐνταυθα φυγῃς.

§ *Verecunda confessio peccatorum.*

‖ *Suam conscientiam non exuunt.*

When the emperor Theodosius, excluded from the church during eight months, on account of the massacre committed by his order at Thessalonica, presented himself before S. Ambrose, and begged to be absolved: "what penance," said the Saint, "have you done for so great a crime?"—"It belongs to you," humbly replied Theodosius, "to inform me what I ought to do, and to prescribe the remedy: it is my duty to submit."* He then directed him to do public penance. *Theodoret Hist. Eccl. L.* v. *c.* 18. *p.* 217.

Paulinus, the secretary of S. Ambrose, relates in the history of his life; "That as often as any one, in doing penance, confessed his faults to him,† he wept so as to draw tears from the sinner. He seemed to take part in every act of sorrow. But as to the occasions or causes of the crimes, which they confessed, these he revealed to no one but to God, with whom he interceded; leaving this good example to his successors in the priesthood, that they should be intercessors with God, not accusers before men." *In Vita. Ambrosii n.* 39. *p.* 10. *in fine T.* ii. *Op. erum. Ed. Paris.* 1686.

S. Pacianus, L. C. He writes to Sympronianus, a Novatian: "May it please God, that none of the faithful ever stand in need of penance; that no man after baptism ever fall into the precipice of sin; that so the ministers of Christ may never be obliged to preach, and apply long and tedious remedies, for fear of patronising the liberty of sinning by flattering sinners with their remedies." *Ep.* 1. *ad Sympron. Bibl. PP. Max. T.* iv. *p.* 306.—"But you object, that I forgive sin, whereas this can be done alone in baptism.—To myself I take not

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* σον ἐργον, το και δειξαι και κερασαι τα φαρμακα, και τα δυσιατα θεραπευσαι. ἐμον δε το δεξασθαι τα προσφερομενα.

† *Illi lapsus suos confessus esset.*

this power: it belongs alone to God, who in baptism pardons sin, and rejects not the tears of penitents. And what I do, I do not by my own right, but by that of the Lord.* *We are God's coadjutors*, says the apostle; *it is his building. I have planted, Apollos watered; but God gave the increase: so then neither he that planteth is any thing, nor he that watereth; but God that giveth the increase.* (1 Cor. iii. 6, 7, 9.) Therefore, whether we baptise, or cause sinners to do penance, or we pardon their sins, we do it by the power of Christ. I leave it to you to consider, what the power of Christ is, and whether he can pardon, or has pardoned, sins."† *Ibid. Ep.* iii. *p.* 310.—"I address myself to you, who, having committed crimes, refuse to do penance; you, who are so timid, after you have been so impudent; you, who are ashamed to confess, after you have sinned without shame.—The apostle says to the priest: *Impose not hands lightly on any one; neither be partakers of other men's sins.* (1 Tim. v. 22.) What then wilt thou do, who deceivest the minister? Who either leavest him in ignorance, or confoundest his judgment by half communications?‡—I entreat you, brethren, by that Lord whom no concealments can deceive, to cease from disguising a wounded conscience.§ A diseased man, if possessed of sense, hides not his wounds, however secret they may be, though the knife or fire should be applied.—And shall a sinner be afraid to purchase, by present shame,‖ eternal life? Shall he dread to

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* *Quod ego facio, id non meo jure, sed Domini.*

† *Christo id authore tractamus. Tibi videndum est, an Christus hoc possit; an Christus hoc fecerit.*

‡ *Aut ignorantem fallis, aut non ad plenum scientem probandi difficultate confundis?*

§ *Desinire vulneratam tegere conscientiam.*

‖ *Præsenti pudore.*

discover his sins to God, which are ill hidden from him, and at the time he holds out assistance to him?" *Parœn. ad Pœnit. Ibid. p.* 316.

Suppression of the Penitentiary.

Towards the close of this fourth century, an event took place at Constantinople, on which a stress has been laid, which, surely, it merits not. Nectarius was then bishop of that see, who, in 381, succeeded to S. Gregory of Nazianzum, and who was followed, in 397, by S. John Chrysostom. The event, to which I allude, was the suppression of the office of Penitentiary, which has been mentioned, (p. 304); the history of which suppression is thus introduced by the historian Sozomenus.* "As to avoid all sin, is more than human nature can do; and God has commanded pardon to be granted to those that repent, though they have often sinned: and as, in begging pardon, it is necessary that sin should be confessed†—it, from the beginning, deservedly seemed to the priests a heavy burthen, that sinners should proclaim their sins, as in a theatre, in the presence of all the multitude. For this reason, they chose a priest, most remarkable for integrity, silence, and prudent conduct, to whom sinners went and

* This Greek historian, as also his contemporary Socrates, lived in the following century; whose joint works form a continuation of events from the period, where Eusebius closes, to their own times, the middle of the fifth century.

† ἐν τῳ παραιτεισθαι συνομολογειν την ἁμαρτιαν χρεων.

confessed their sins. He, according to each one's sin,* having pointed out what should be done, or what undergone by way of punishment, absolved them, leaving them to accomplish their penance." He then states—observing first, that the Novatians regardless of penance, had here no concern—what was practised in the Western churches, and particularly in that of Rome, of which he describes the order and acts of the public penances. "This form," he adds, "the bishops of Rome, from ancient times, down to our own days, observe; whereas, in Constantinople, a priest was appointed over the penitents."

Such was the state of things, says the historian, when a certain noble lady, having confessed her sins to the penitentiary, was directed by him to fast and to supplicate pardon from God: but while she remained in the church, intent, as it seemed, on these holy exercises, a criminal connexion, after some time, was formed betwixt her and one of the deacons. This crime also she confessed: but, when the report of it reached the ears of the people, the public indignation was strongly expressed against the deacon and against the whole ecclesiastical order, as thereby, they said, the whole church was disgraced.—Nectarius was at a loss what to do; when he was advised, having deposed the deacon, to suppress the office of Penitentiary, "and to leave each one to approach the holy mysteries, as his conscience and his resolution might incline him." By no other means, it seemed, the public disgrace could be cancelled. The office, therefore, was suppressed; and the example of Constantinople, adds the historian, was followed by almost all other bishops. He goes on to observe: "The regulation, from this time, remained unaltered; and now, I think lax and dissolute manners began to take place of antiquity with its con-

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* προς την εκαστυ αμαρτιαν.

comitant gravity and studious care. For then, as it seems to me, on account of the shame that attended the public disclosure of crimes, and the severity of those who were appointed judges, the guilt of those crimes was less frequent." *Hist. Eccles. L.* vii. *c.* xvi. *p.* 299.

On the same event, the historian Socrates, who relates it in the same manner, observes: "I said to the priest Eudæmon (who had advised Nectarius to suppress the Penitentiary): God knows, whether your advice has been advantageous to the church. For I see that now, men will no longer rebuke one another for their crimes, and therefore will neglect the command of the apostle, which says: *Have no fellowship with the fruitless works of darkness; but rather reprove them.* Ephes. vii." *Hist. Eccles. L.* v. *c.* xix. *p.* 288.

On this suppression of the public Penitentiary at Constantinople by Nectarius, I said, an undue stress had been laid; for from it men have argued, that the whole practice of confession was then annulled in the churches of the East, and also of the West; and therefore that, in its origin, it could be nothing more than an ecclesiastical institution, subject to the controul of the bishops. What was suppressed, the historian has distinctly related: but that, besides the public disclosure of sins, private or auricular confession was practised, has appeared from the Greek fathers, whose authorities have been given; which practice, notwithstanding the suppression in question, continued, without any change that is recorded, at Constantinople and in the churches of the East. Indeed, the historian, writing after the event, seems to lay it down as a principle, that "in begging pardon, it is necessary, that sin should be confessed." * And what he adds about

* συνομολογειν την ἁμαρτιαν χρεων.

each one being left to himself "to approach the holy mysteries," could refer only to the controul of the penitentiary and public confession, which Nectarius had suppressed. The observation of Socrates, that, after that event, "men would no longer rebuke one another for their crimes," manifestly regarded the same public disclosure.

But whatever be thought of this incident, which had only a partial effect, it is known, even on the state of public penances, in the East, and none on private confession—in what could it have affected Rome and the Western churches? Having stated what, in these churches, was the practice: "This form," the historian says, "the bishops of Rome, from ancient times, down to our own days, observe."* Then nothing was here changed: the whole system of penitential discipline remained, as it had been established.—Was I not then authorised to say, that a stress had been laid on this event which it did not merit?

I will, however, add, on this point, the observations of the learned Henry Valois.†—Having premised, that the event, as related by the historians, has been variously explained, he proceeds to say, that three points in it should be noticed: first, in regard to the penitentiary, why, and when, he was instituted: second, what was the confession made by the woman, private or public; and what was the penance enjoined her, public also or private: third, what office it was that Nectarius abrogated.

First: The penitentiary, he says, was appointed, in the third century, about the time of the Decian persecution

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* ταῦτε μεν ἀρχηθεν οἱ Ρωμαιων ἱερεις ἀχρι και εἰς ἡμας φυλαττουσι.

† He died at Paris in 1676, having edited various works; particularly the Greek ecclesiastical historians, whom he translated into Latin, and enriched with valuable Notes.

and the Novatian schism, when the number of those who fell from the faith was great, and their return to the church was, however, frequent. His office, therefore, was to attend principally to these sinners; to take care, that they were not readmitted till after due probation and due penance; and thus to ease the bishop in the discharge of his duties. Other sinners fell under the same cognizance. The penitentiary, therefore, was a *censor morum;* to whom belonged the inspection of general conduct, but particularly that of the public penitents.—Second: To this minister, the woman, in question, first made the general confession of her sins, and, afterwards, the particular confession of the crime of fornication with the deacon, both which confessions, made at different times, he maintains, were private. Private, also, he says, was the penance enjoined her, on both occasions, to perform. But the crime of the deacon transpired; the indignation of the people was excited; and the bishop was advised to exercise his authority, as some imprudence of the penitentiary, he thinks, had helped to make the crime public.—Third: Nectarius, on this deposed the minister: but this deposition or removal, he insists, was a temporary act, not a regulation meant to be permanent, which should affect the office itself, much less the practice of private and public confession, and of public and private penances. All these, he says, continued in full vigour as they were before. "The bishop enacted no fixed canon; but merely, to satisfy the public cry, removed the penitentiary from his office." He allows, however, after the positive declaration of the historians, that, from this time, in the East, "no one was compelled publicly to confess his crimes, nor to undergo public penance; but was permitted to confess his sins, before communion, to a priest as his own

judgment might direct him." * *Annot. in c.* xix. *L.* v. *Socrat. and in c.* xvi. *L.* vii. *Sozomen.*

S. John Chrysostom, G. C. The event, of which I have spoken, was recent, when this great man succeeded to Nectarius in the see of Constantinople: but, in looking over the sermons which he preached, or what he wrote, either in letters or otherwise, during the nine years he held the see—the three last of which were passed in exile—I find little on the subject of penance, or on that of private confession.† The reader, therefore, will look back to the signal passage (p. 288), on the power of the keys, or the power of binding and loosing, so fully stated by him, in a work written during his residence at Antioch, or in its neighbourhood. Here in retirement, and afterwards in the active service of the church of Antioch, were composed most of the voluminous works ascribed to him. He thus speaks also in a passage prior to that to which I have referred the reader.—"Wherefore, it is very necessary, that Christians, who are oppressed by crimes, should persuade themselves of the necessity of submitting to the care of the

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* Some writers have maintained—I know not if with accurate truth—that the Greeks, at this time, distinguished the ordinary priests, who received secret confessions, from the penitentiary; by calling the first the ministers of *exomologesis* (ἐξομολογησεως), and the second the minister of *penance* (πρεσβυτερος ἐπι μετανοιας); the first being of divine (ἐξ ἀρχης), the second of ecclesiastical institution. ἐπαυσε, says the historian Sozomenus, τον ἐπι μετανοιας πρεσβυτερον, *he suspended or abrogated the penitentiary.*

† This observation seems not quite accurate: for his Homilies on Genesis, from which I shall quote passages, are thought by Sir H. Savil and Du Pin to have been preached at Constantinople; and therefore after the suppression of the Penitentiary.

priesthood.*—I could, indeed, mention many, who have been driven into desperate ways, merely because such punishment was exacted from them as the nature of their crimes demanded. This punishment should not be inconsiderately exacted; but the conscience of the sinner be carefully examined,† lest, while a cure is intended, the wound be made worse." *De Sacerd. L.* ii. *c.* v. *T.* iv. *p.* 17.—" If, on the cross, Christ so honoured the thief, much more, by his natural benevolence, will he honour us, if we be willing to make the confession of our sins. Then, that we may partake of that benevolence, let us not be ashamed to confess our sins;‡ for great is the strength and power of confession.—The thief became his own accuser, and declared the secrets of his heart." *Homil. de Cruce et Latron. T.* v. *p.* 444.—" Let us imitate the Samaritan woman, and not be ashamed to declare our sins. For he that is ashamed to reveal them to a man, and is not ashamed to commit them in the sight of God, nor willing to confess them, and to do penance;§ he, at the last day, shall be publicly exposed not before one or two, but before the whole world." *Orat. de Samarit. T.* vi. *p.* 422.—" Have you been guilty of some crime; or has the thought of doing it occupied your mind? You may conceal it from man, but not from God. Yet this you disregard, and the eyes of men alarm you.—I exhort you, though there be no witness, that you severally enter into your consciences; appoint reason your judge; and declare your

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* ἑαυτους ὑπερεχειν ταις παρα των ἱερεων θεραπειαις.

† δει της των ἁμαρτανοντων στοχαζεσθαι προαιρεσεως.

‡ ἐξομολογεισθαι τα ἑαυτων ἁμαρτηματα μη ἐπαισχυνωμεθα.

§ ὁ γαρ ἐπαισχυνομενος ἀνθρωπῳ αποκαλυψαι τα ἁμαρτηματα, μηδε θελων ὁμολογησαι και μετανοησαι.

sins,* unless you prefer that at the last day they be publicly proclaimed. Let the medicine of penance be applied, and the wounds be healed." *Homil.* xxxiii. *in Ioan. T.* viii. *p.* 214, 215.—" Christ bestowed on us the medicine of penance, by which all our sins may be cancelled and extirpated.—Then what is this medicine, and how is it formed? By condemning our own sins, and by confession.† It is written: *I have not hidden mine iniquity: I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my heart:* (Psal. xxxi. 5.)—Again: *Declare thine iniquities, that thou mayest be justified:* (Isai. xliii. 26.)—And again: *The just man is his first accuser:* Prov. xviii. 17." *Homil.* ix. *in Ep. ad. Hebr. T.* xi. *p.* 793.—" This time of fasting is helpful to us: let us all hasten to the confession of our sins,‡ and, abstaining from all wickedness, practice virtue." *Homil.* ix. *in Gen. T.* ii. *p.* 78.—" Sin is the cause of great shame: if we allow this—we ought to hasten to confession and to satisfaction.§ For the Lord, when we have sinned, requires only, that we confess our failings, and return no more to them." *Ibid. Homil.* x. *p.* 81.—" At this time, we must fast and pray more fervently, and make a full and exact confession of our sins.‖ For the enemy knows, that we can now treat of those things which belong to our salvation, and obtain much by confessing our sins, and shewing

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* εἰς μεσον ἀγειν τα πεπλημμελημενα.

† ἀπο καταγνωσεως των οἰκειων ἁμαρτηματων, και ἀπο ἐξαγορευσεως.

‡ ἐπι την ἐξομολογησιν των πεπλημμελημενων.

§ προς ἐξομολογησιν ἐπειγεσθαι και προς ἐυγνωμοσυνην.

‖ πολλην και ἀκριβη την ἐξομολογησιν των ἁμαρτηματων.

our wounds to the physician."* *Ibid. Homil.* xxx. *p.* 328, 336.—"The fornicator, or adulterer, or who has been guilty of any such crime, though he may be concealed from all, yet never lives in peace.—But would such a one, as becomes him, use the aid of his conscience, and hasten to confess his crimes, and disclose his ulcer to the physician, who may heal, and not reproach, and receive remedies from him: would he speak to him alone, without the privity of any one, and with care lay all before him,† easily will he amend his failings. The confession of sins is the abolition of crimes." *Ibid. Homil.* xx. *p.* 194.—"We have it in our power, to obtain forgiveness and the remission of our faults. You shall hear in what manner. Enter the church—grieve for your sins; confess your crimes;‡ give alms; pray fervently—weep over your offences. These are the remedies of sin." *Homil.* vi. *T.* xii. *p.* 355. *Edit. Paris*, 1735.

It must be admitted that, in many incidental passages in the works of this Saint, it is affirmed by him, that it is nowise necessary, that confession of our sins be made to men, but to God alone, who knows the secrets of the heart. Thus he says: "If thou art ashamed to declare thy sins to any one, daily repeat them in thy mind: I tell

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* τα ἡμαρτημενα ἐξαγορευοντες, και τα τραυματα τῳ ἰατρῳ δειξαντες.

† ἐπι την ἐξομολογησιν των πεπραγμενων ἐπειχθηναι, και τῳ ἰατρῳ δειξαι το ἑλκος τῳ θεραπευοντι, και μη ὀνειδιζοντι, και τα παρ' ἐκεινε φαρμακα δεξασθαι, και μονος ἀυτῳ διαλεχθηναι μηδενος ἐιδοτος, και παντα ἐιπειν μετα ἀκριβειας.

‡ ἀν ὁμολογωμεν τα ἡμαρτημενα.—This, with ten other Homilies, was published, for the first time, by Montfaucon; who adds, that they were *certainly* preached by S. Chrysostom at Constantinople, and in the years 398, and 399.

thee not to confess them to thy equal, who may reproach thee: tell them to God, whom it concerns." *Homil.* ii. *in Psal.* l. *T.* iii. *p.* 871.—"Have no witnesses of your faults: within your conscience reform your failings, in the presence of God alone who sees all things." *Homil.* viii. *Ibid. T.* i. *p.* 622.—"I lead thee not before the public theatre of thy brethren: I force thee not to discover thy sins to men." *Homil.* v. *de Incomprehen. Natura Dei. T.* i. *p.* 349.—"I tell thee not to appear in public, nor to accuse thyself before others. Repeat thy sins before God: declare them with prayer; if not with the tongue, at least in the recollection of thy conscience, in the presence of him, who is the true judge." *Homil.* xxxi. *in Ep. ad. Hebr. T.* xi. *p.* 963.

These words are very positive; and were it not for the doctrine which, on other occasions, was delivered by him, and the conviction, that a prelate, so universally admired in all the churches, could not, on a point of general belief and practice, have thought differently from his contemporaries and predecessors—certainly, it might be fairly inferred, that S. John Chrysostom differed from the Basils and Cyrils of the East, and the Ambroses and Innocents of the Western world. This could not be. Let it, therefore, be presumed, that, in the passages now cited, he alluded either to the public disclosure of private sins, which was, sometimes, perhaps imprudently, pressed, and to which, for valid reasons, he might be adverse; or that he must be understood to have spoken of such light offences, as the just man often commits, and for the remission of which no confession was required. Both cases seem to be implied. On the latter he gives this excellent advice: "You have a tablet on which you set down your daily expences: be your conscience also a tablet, on which mark your daily sins. When you retire to rest, and when no one intrudes, open this tablet, before sleep comes on, and call to mind your sins; all that you have

done amiss, in thought, word, or deed. So says the prophet: *Stand in awe, and sin not: be sorry on your beds for the designs which you have in your hearts.* (Psal. iv.) In the day time you have been employed; its thousand cares have engaged your thoughts. Now when these have subsided, and all is tranquil, thus address your heart: The day is passed: What good have I done? What evil have I done?—If good; give thanks to God: if evil; do it no more. But recollecting your sins, weep; and lying on your couch, you may efface them. Heaven will be propitious; and thus calling yourself to account, and acknowledging your failings, compose yourself to rest. In this practice what is there arduous or troublesome? Call in the thought of hell; a thought now void of pain. Pass a severe judgment on yourself: make that confession now, that may rouse you to a more active enquiry into your failings hereafter." *Homil.* ii. *in Psal.* l. *T.* iii. *p.* 872, 873.

S. Innocent I.* *L. C.* In his canonical epistle to Decentius, before quoted, on the subject of penance, he thus speaks: "As to penitents, whether they are doing penance for great or for smaller faults, if no sickness intervene, they must be absolved on the thursday before Easter, according to the practice of Rome. But in estimating the grievousness of sins, it is the duty of the priest to judge, attending to the confession of the penitent,† and the signs of his repentance, and then to order him to be loosed, when he shall see due satisfaction made. But if

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* To this pope S. John Chrysostom wrote from his place of banishment, begging, that he would "reverse what had been done against him; and allow him to enjoy his communion" *Ep.* 1. *ad Innocent. T.* iv. *p.* 597, 598.

† *De pondere æstimando delictorum, sacerdotis est judicare, ut attendat ad confessionem pœnitentis.*

there be danger of death, he must be absolved before Easter, lest he die without communion." *Can.* vii. *Conc. Gen. T.* ii. *p.* 1247.—This epistle was written in 416, not many years after the suppression, as has been related, of the Penitentiary at Constantinople.

S. Jerom, L. C. "If the serpent, the devil, secretly bite a man, and thus infect him with the poison of sin, and this man shall remain silent, and not do penance, nor be willing to make known his wound to his brother and master; * the master, who has a tongue that can heal, will not be able easily to be of service to him. For if the ailing man be ashamed to open his case to the physician, no cure can be expected." *Comment. in c.* x. *Ecclesiast. T.* i. *p.* 1621.—"We read in the book of Leviticus concerning the lepers, where they are commanded to shew themselves to the priests; and if they be still infected, then they be pronounced to be unclean: not that the priests make them so, but that they have cognizance of the disorder, and form their judgment. In like manner with us, the bishop or priest binds or looses; not them, who are merely innocent or guilty; but having heard, as his duty requires, the various qualities of sins,† he understands, who should be bound, and who loosed." *Comment. in c.* xvi. *Matt. T.* iii. *p.* 662.

Cent. V.

S. Augustin, L. C. "When the sinner shall have passed a severe, but medicinal, judgment on himself,

* *Nec vulnus suum fratri et magistro confiteri.*

† *Pro officio suo cum peccatorum audierit varietates.*

let him come to the priests,* by whom the keys are ministered. Beginning now to be an obedient son, by observing the commands of his mother, he may receive from the ministers of the sacraments the due measure of satisfaction; † so that offering up, with devotion and supplication, the sacrifice of a contrite heart, he will not only promote his own salvation, but benefit others by his example. Should his crime be of that nature, as to cause scandal to others, as well as to be grievous to himself, and the minister judge it to be expedient for the good of the church, that he should do penance in the presence of many, or of the whole assembly, let him not refuse; let him not resist, and thus, through shame, aggravate a distemper already mortal." *Homil.* l. *T.* x. *p.* 178.—"Ye that have been guilty of this sin (adultery)—do such penance, as is done in the church, that the church may pray for you. Let no one say: I do it secretly; I do it before God: he knows my heart, and will pardon me. Was it then said without reason, *what you shall loose upon earth, shall be loosed in heaven?* Were the keys then given to the church for no purpose? ‡—Job said; *If I have blushed*§ *to confess my sins* (xxxi. 33.): but you blush to bend your knees. Emperors and Senators have not blushed to do it. Therefore was it the will of heaven, that Theodosius should publicly do penance before the people, chiefly because his crime could not be kept secret; and shall a senator be ashamed to imitate his example? Not a senator only; but a plebeian, or a tradesman?

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* *Veniat ad antistites.*

† *A præpositis sacramentorum accipiat satisfactionis suæ modum.*

‡ *Ergo sine causa sunt claves datæ ecclesiæ Dei?*

§ This is not the present reading of our versions; but was that of the Itala, or the one that S. Augustin used.

What pride is this!" *Homil.* xlix. *Ibid. p.* 202.—"Some one may say; Good priest; you can give us no security, you tell us, that he will be saved, who, having been impenitent while he was in health, was reconciled at death. Instruct us, how we should live after penance. I tell you; abstain from all crimes. And I add: not only, after having done penance, should a man keep himself from crimes; but likewise before, whilst he is in health; because he knows not, when death approaches, that he shall be admitted to penance, and be able to confess his sins to God and the priest.* Therefore I said, that you should live well before penance, and better after it.—Would you then remove all doubt, and escape all uncertainty? Do penance while you enjoy health. For if you do this sincerely, and your last day find you so doing; run to be reconciled, and you will be secure.† And why so? Because, at the time you could have sinned, you did penance. But if, when you can sin no longer, then you wish to do penance; sins, it is plain, have left you, not you them." *Homil.* xli. *Ibid. p.* 194.—"Dear brethren, we are admonished throughout the scriptures, humbly to confess our sins, not only to God, but to holy men, fearing God.‡ Thus the Holy Spirit exhorts us by the apostle James: *Confess your sins one to another; and pray one for another, that you may be saved.* (v. 16.)—As we are never free from the wounds of sins; so should the remedies of confession be never wanting. God does not demand from us the confession of our sins, because he does not know them; but the devil, that he may accuse us before the tribunal of our judge, urges us rather to

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* *Ac Deo, et sacerdoti peccata sua confiteri poterit.*

† *Curre ut reconcilieris; si sic agis, securus es.*

‡ *Non solum Deo, sed etiam sanctis, et Deum timentibus confiteri.*

defend than to acknowledge our faults. While God, who is good and merciful, desires that we confess our sins in this life, that we may not be confounded for them hereafter." *Homil.* xii. *Ibid. p.* 161.—*Sing to God a new canticle.*—This song is a confession, the confession of your sins and of the power of God. Confess your iniquity; confess the grace of God. Accuse thyself; glorify him: reprehend thyself; praise him, that, when he comes, he may find thee thy own punisher, and be a saviour to thee. For why do you fear to confess, you who find this the practice in all nations? *Let all people*, he says, *confess to thee.* Psal. lxvi. Why do you fear to confess, and in your confession to sing a new song with all the earth? In all the earth, in Catholic peace, do you fear to confess to God, lest he condemn you when you have done it? If not having confessed you lie concealed, not having done it you shall be condemned. You fear to confess, who cannot be concealed, if you confess not: you shall be condemned for silence, who might be freed by confession." Then marking the difference between the confession which the sinner makes to God, and that which is forced by torture from a criminal, he adds: "Let us then rejoice in confession. And why? Because he is good, to whom we confess. He demands it from us, that he may free the humble man: to punish the proud, he condemns him that confesses not. Be sorrowful, therefore, before confession: after it, be glad; for now thou shalt be healed. Thy conscience had collected matter; the impostume had swelled; it pained thee; it allowed thee no rest. The physician applies the fomentation of advice; he has recourse, when the evil requires it, to the knife. Do thou embrace the hand: confess; and in this confession may all that is foul be cleared away. Now rejoice, and be glad: what remains will with ease be cured." *Enarrat. in Psal.* lxvi. *T.* viii. *p.* 281.

S. Leo, L. C. Writing to the bishops of Campania, who had introduced some practices, not authorised by apostolical tradition, he ordains as follows: "Having lately understood, that some of you, by an unlawful usurpation, have adopted a practice, which tradition does not allow, I am determined by all means to suppress it. I speak of penance, when applied for by the faithful. There shall be no declaration of all kinds of sins, given in writing, and publicly read: for it is enough, that the guilt of conscience be made known to the priests alone by a private confession.* That confidence, indeed, may be thought deserving of praise, which, on account of the fear of God, hesitates not to blush before men; but there are sins, the public disclosure of which must excite fear: therefore, let this improper practice be put an end to, lest many be kept from the remedies of penance, being ashamed, or dreading, to make known to their enemies such actions, as may expose them to legal punishment. That confession suffices, which is first made to God, and then to the minister,† who will offer up prayers for the sins of penitents. And then will more be induced to apply to this remedy, when the secrets of the confessing sinner shall not be divulged in the hearing of the people." *Ep.* cxxxvi. *al.* lxxx. *ad Episc. Campaniæ. p.* 719.—"It is extremely useful and necessary, that the guilt of sins be remitted by the supplication of the priest‡ before the last hour comes. But neither satisfaction nor reconciliation must be refused to those, who, in cases of great urgency, implore their aid; because it is not for us to set bounds

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* *Cum reatus conscientiarum sufficiat solis sacerdotibus indicari confessione secreta.*

† *Quæ primum Deo offertur, tum etiam sacerdoti.*

‡ *Ut peccatorum reatus sacerdotali supplicatione solvatur.*

to the mercies of God, before whom a true conversion suffers no delay of pardon.—Therefore, in dispensing the gifts of God, we must not be difficult, nor disregard the tears of those who accuse themselves,* as we believe, that the sentiment of repentance is inspired by God.—Let every Christian judge his own conscience, and not defer his conversion from day to day, and put it off to the uncertainty of a few hours; and thus, while by a fuller satisfaction he might obtain forgiveness, chuse rather that anxious moment, when there may not be time for the confession of the penitent, nor the reconciliation of the priest."† *Ep.* lxxxiii. *al.* xci. *p.* 605, 606.

S. Prosper, L. C. "The confession of sin‡ is profitable, if amendment follow. For where is the use of shewing the wound,§ if medicine be not applied?" *In Sent. ex Aug. p.* 557.—"The confession of the penitent is very efficacious before the mercy of God; thus rendering him propitious by confessing, whom he does not blind by denying, his sin."‖ *Ibid. p.* 577.

S. Nilus, G. C. "So, (like God) do thou, O priest, not despise, but rather embrace and cherish the contrite and humbled heart; not demanding from the sinner only the fruits of good actions, but receiving the words of compunction for his sins, and the humble confession of his bad deeds."¶ *L.* iii. *Ep.* ccxliii.—"The

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* *Accusantium se.*

† *Vel confessio pœnitentis, vel reconciliatio sacerdotis.*

‡ *Peccati confessio.* § *Detegere plagam.*

‖ *Quem facit confitendo propitium, quem negando non facit nescium.*

¶ ἐξαγορευοντων σοι τα κακως πεπραγμενα.

way to Christ is through prayer, and fasting, and tears, and confession, and watching, and other acts of penance." *Ibid. Ep.* 171.

Salvianus, L. C. "Few men, who are wealthy, though conscious of their crimes, are disposed to redeem them, I do not say, by confession and satisfaction,* but not even, which is most easy, by donations and acts of mercy." *Ep. ad Salon. p.* 212.

Council of Trent.

"From the institution of the Sacrament of Penance, as before explained, the whole church has always understood, that the entire confession of sins was also instituted by our Lord; and that this confession, by divine right, is necessary for all who fall after baptism: because our Lord Jesus Christ, about to ascend into heaven, left the priests his vicars, with the authority of judges, to whom all grievous crimes, into which men may fall, must be referred, in order that they pronounce sentence on them, by the power of the keys, that is, the power of binding and loosing. For it is plain, that, if the cause be unknown, such sentence cannot be pronounced; nor equity, in the enjoining of punishment, be preserved, if sins generally, and not each one particularly, be declared." *Sess.* xiv. *c.* v. *p.* 113.—"If any one shall deny, that sacramental confession was instituted, or is necessary, by divine right, to salvation; or shall say, that the practice of private

* *Exomologesi ac satisfactione.*

confession to a priest—which practice the Catholic church, at all times, observed, and now observes—is foreign from the institution and command of Christ, and is only a human invention; let him be anathema." *Ibid. Can.* vi. *p.* 127.

Satisfaction.

Proposition IX.

***Though** no creature can make condign satisfaction, either for the* guilt *of sin, or for the* pain eternal *due to it—this satisfaction being proper to Christ our Saviour only—yet* penitent *sinners, as members of Christ, may, in some measure, satisfy by prayer, fasting, alms-deeds, and other works of piety, for the* temporal pain, *which, in the order of the divine justice, sometimes remains due, after the* guilt *of sin and* pain eternal *have been remitted. Such penitential works, notwithstanding, are no otherwise satisfactory, than as joined and applied to that satisfaction, which Jesus made upon the cross, in virtue of which* alone *all our good works find a grateful acceptance in the sight of God.*

SCRIPTURE.

Our first parents sinned; their sin was remitted; but a grievous train of temporal chastisements remained to be undergone. *Gen.* iii.—In the desert, the people of Israel sinned, as did Aaron and Moses, and we behold the same order of divine justice pursued. *Numb.* xiv. xii. xx.—The same may be observed in David: *The Lord hath taken away thy sin; thou shalt not die. But because by this deed thou hast caused the enemies of the Lord to blaspheme, the child that is born to thee shall surely die.* 2 Kings xii. 13, 14.—So also when he sinned by numbering the people. 1 Chron. xxi.—These sufferings, it may be said, were inflicted; but not voluntarily chosen. Look then into the psalms of the royal prophet: *I am wearied with groaning: every night will I wash my bed: I will water my couch with my tears.* Psal. vi. 7.—The same penitential sentiments are unceasingly repeated.—At the preaching of Jonah, *chap.* iii. the Ninivites proclaimed a fast, and put on sackcloth from the greatest to the least; the beasts also were made to fast. To this fact our Saviour refers: Matt. xii. 41. *The men of Ninive shall rise in judgment with this generation, and shall condemn it; because they did penance at the preaching of Jonah.* Similar examples of voluntary chastisement may be read in other parts of the scriptures—in the history of Manasseh, 2 *Chron.* xxxiii. and in that of the Jews with Judith in Bethulia, *Judith* iv.

In conformity with the order of divine justice, in these examples manifestly established, the Catholic church, has ever taught, that, after sin has been remitted, in the sacra-

ment of penance, by a hearty contrition and a sincere confession, penitential works must still be performed; and under this impression it was, that, in the primitive church, the penitential canons, of which I have spoken, were established. These subsist no longer; but the ways of God are unchangeable, and, agreeably to those ways, the essential spirit of Christian discipline remains the same. In all this the object was, and is, that penitential exercises, while they served as a castigation for passed sins, might, at the same time, be a check to the repetition of the same, and strengthen the resolutions of amendment. The practice of virtues more directly opposed to the failings of the penitent is enjoined, and the flight of dangerous occasions.

FATHERS.

Cent. II.

Tertullian, L. C. *See the passages quoted from this father* p. 300 & seqq.

Cent. III.

S. Cyprian, L. C. "The Lord must be invoked; he must be appeased by our satisfaction." * *De Lapsis, p.* 129.—"Some are punished, that others may

* *Nostra satisfactione placandus est.*

be reformed. The chastisements of a few are an example to all." *Ibid. p.* 132.—"Let us turn with our whole mind to the Lord, and, expressing our repentance with true sorrow, implore his mercy. Before him let the soul bow down; to him let our sorrow make satisfaction; on him let all our hope rest.—By fasting, by tears, and by moaning, let us appease, as he himself admonishes, his indignation.—By the contrary conduct, more mortal wounds, greater crimes are incurred: you have sinned, and make no satisfaction; * have sinned, and weep not." *Ibid. p.* 134, 135.—"Do entire penance; evince the contrition of a sorrowing and grieving mind.—That penance, which may satisfy, remains alone to be done; but they shut the door to satisfaction, who deny the necessity of penance.—Let our sorrow be proportioned to our crimes. To a deep wound must be applied a long and searching medicine.—You must pray most earnestly; pass the day in tears, and thus consume the hours of night, stretched on the ground in sackcloth and ashes—purge away your sins by works of justice, and by alms-deeds which may save the soul.—God can pardon; he can turn away his judgment. He can pardon the penitent who implores forgiveness; he can accept for him the supplications of others: or should he move him more by his own works of satisfaction, and thus disarm his anger, the Lord will restore to him his arms, and repair his strength, whereby he shall be invigorated anew. The soldier will return to battle, challenge the enemy, and draw courage from his past grief. Who shall thus have made satisfaction to God, and, by penance for his sin, have acquired more courage and confidence from the very circumstance of his fall, he, whom the Lord has heard and aided, shall give joy to the church:

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* *Peccasse, nec satisfacere.*

he shall deserve not pardon only, but a crown." *Ibid. p.* 137, 138.

Cent. IV.

Council of Nice, G. C. In this first general council, held in 325, canons were enacted, which speak of the confession of sins, and state the time, during which, in certain cases, they, who have given signs of true repentance, must undergo a course of penitential works. "But in all cases," it is observed, "the disposition and character of repentance must be considered. For they who by fear, by tears, by patience and by good works, manifest a sincere conversion, when they shall have passed over a certain time, and begun to communicate in prayer with the faithful, to these the bishop may shew more indulgence: but not to those who manifest indifference, and think it enough that they are allowed to enter the church. These must complete the whole period of penance." *Can.* xii. *Conc. Gen. T.* ii. *p.* 35.

S. Basil, G. C. In certain letters of this Saint to Amphilochius bishop of Iconium, is a collection of canons, which shew what, at this time, were the laws of the church on the principal points of its penitential discipline. He says: "These things we write, in order that the fruit of their penitential works be proved. For we do not pass judgment on these matters according to length of time, but according to the degree of their penitence. If there be any, who are not easily torn from their vicious habits, and who chuse rather to indulge their carnal lusts, than serve God, and who decline the ways of the gospel, with these we hold no communion. For we have been taught, in cases of disobedience and con-

tradiction, to follow the advice of the angels to Lot; *Escape for thy life, lest thou be consumed:* Gen. xix. 17." *Ep.* ccxvii. *ad Amphil. Can.* lxxxiv. *T.* iii. *p.* 330.

These canons are eighty-five in number, and to us they bear the character of great severity; but they were understood to apply to those only who were willing to do penance, and by these works of satisfaction, to amend their lives. The obstinate were left to themselves after suitable admonitions. "What communication," he says, "can we have with these? Night and day; publicly and privately, we must urge them: but, wishing to reclaim them, and draw them from evil, we must not permit ourselves to be dragged by them into their crimes. If we prevail not, let us however save our own souls from eternal condemnation." *Ibid. Can.* lxxxv.

S. Gregory of Nyssa, G. C. In his canonical epistle to Letoius, this father also, the brother of S. Basil, states the rules or laws of penance, specifying the various sorts of sins, and the duration of their appropriate punishment. For simple fornication the penance lasted nine years, and double that time for adultery. But the bishop, he says, has the liberty to moderate the penance according to the disposition of the penitent; and he would have those treated more gently "who freely confessed their sins." *T.* ii. *p.* 950.

S. Pacianus, L. C. "Brethren, I most earnestly entreat you, by all that is sacred, to give way to no shame in this concern; be not slow in having recourse to the means of salvation: lower the mind by grief; cloath the body in sackcloth; strew ashes on the head; fast; implore the prayers of the faithful. As you spare not yourselves, God will spare you. He is gentle, and patient, and full of mercy, and will reverse his sentence. I promise; I am surety for you; if you return by true

satisfaction to your father, going astray no more, adding nothing to your former sins, uttering the humble and plaintive words: *Father, we have sinned before thee, we are not worthy to be called thy sons,* (Luke xv. 21.;) he will again receive you, who says, *I will not the death of the sinner,*" &c. (Ezech. xviii. 32.) *Parœn. ad Pœnit. Bibl. PP. T.* iv. *p.* 317.

S. Ambrose, L. C. "There are some who ask for penance, that they may at once be restored to communion. These do not so much desire to be loosed, as to bind the priest: for they do not unburden their own conscience, but they burden his; Christ having said: *Give not that which is holy to dogs; neither cast ye your pearls before swine;* (Matt. vii. 6.) that is, the participation of the holy communion is not to be granted to the impure. Thus you may see persons walking about in white garments, who ought to be in tears, for having defiled that colour of grace and innocence.—Others there are, who, provided they abstain from the holy sacraments, fancy they are doing penance.—Others, while they have this in view, conclude they are licensed to sin; not aware, that penance is the remedy, not the provocative, of sin." *De Pœnit. L.* ii. *c.* ix. *T.* iv. *p.* 412, 413.—"Let the church weep for thee, and by her tears wash away thy sin: may Christ see thee weeping, that he may say: *Blessed are they that mourn, for they shall be comforted.* (Matt. v. 5.) Therefore did he immediately pardon Peter, because he wept bitterly. And if thou weep in like manner, Christ will look on thee, and thy sin will be cancelled. Sorrow extinguishes the propensities to evil, the gratifications of sin. Thus whilst we grieve for what is passed, we oppose an obstacle to its return; and in the accusation of our faults is formed the discipline of innocence. Let no consideration then withhold thee from doing penance.

In this imitate the saints; and let their tears be the measure of thy own." *Ibid. c.* x. *p.* 413.

S. Jerom, L. C. "*Gird yourselves and lament,* said the prophet (*Joel* i. 13.) He that is a sinner, and whom his own conscience reproaches, be he girded with sackcloth, and let him lament his own sins, and those of the people; let him enter the church, from which his crimes had expelled him; and lie down on haircloth, in order that, by present austerity, he may make compensation for those indulgences, whereby he had offended God." *In Cap.* 1. *Joel. T.* iii. *p.* 109. In a letter to Eustochium he introduces her mother Paula thus speaking: "That face must be disfigured, which I often, contrary to the divine precept, painted with deceitful colours; the body be afflicted, that was indulged in softness; laughter be redeemed by tears; and sackcloth take the place of smooth linens and expensive silks." *Ep.* xxvii. *ad Eustoch. T.* i. *p.* 226.

S. John Chrysostom, G. C. "*Do works,* said the Baptist, (Matt. iii. 8.) *worthy of penance.* But, in what manner, is this to be done?—By doing such works as are contrary to our vices. Thus, have you laid hands on the property of others? Begin to give away your own. Have you been long a fornicator? Abstain even from the lawful use of the marriage bed. Have you injured any one in discourse, or by deed? Return words of blessing; and strive to soften those by kindnesses who may strike you. It is not enough to draw the dart from the body of the wounded man: healing remedies must also be applied. Have you indulged in delicacies and drunkenness? Fast, and drink water." *Homil.* x. *in Matt. T.* vii. *p.* 120.

Cent. V.

Innocent I. *L. C.* "In estimating the grievousness of sins, it is the duty of the priest to judge, attending to the confession of the penitent, and the signs of his repentance, and then to order him to be loosed when he shall see due satisfaction made." *Ep. ad Decent. Conc. Gen. T.* ii. *p.* 1247.

S. Augustin, L. C. "Let no one fancy, that such grievous crimes, as exclude from the kingdom of heaven, may be every day committed, and as often be redeemed by alms. For the life must be reformed, and God be propitiated by alms for what we have done amiss: he is not to be purchased, that we may sin again with impunity. To no one has he granted the liberty of sinning, although in mercy he may forgive past sins, if due satisfaction be not neglected.*—But for those daily failings, without which human life does not pass, daily prayer may satisfy. The believing man may repeat; *Our Father who art in heaven:* this will suffice." *Enchirid.* c. lxx. *T.* iii. *p.* 77.—"Let therefore a man voluntarily judge himself whilst he can, and reform his manners, lest, when he shall not be able, he be judged by the Lord. And when he shall have passed a severe, but medicinal, judgment on himself, let him come to the priests," &c. *as at p.* 326.—"It is not enough that the sinner change his ways, and depart from his evil works, unless by penitential sorrow, by humble tears, by the sacrifice of a contrite heart, and by alms-deeds, he make satisfaction to God for

* *Si non satisfactio congrua negligatur.*

what he has committed." *Homil.* l. *T.* x. *p.* 178.—"*Wash me from my sin*, said David, (Psal. l.)—Implore mercy, but lose not sight of justice. In his mercy God pardons sin: he punishes it in his justice. But what? dost thou seek for mercy, and shall sin remain unpunished? Let David, let other sinners answer; let them answer with David, that with him they may find mercy, and say: Lord, my sin shall not remain unpunished: I know his justice, whose mercy I seek. It shall not remain unpunished: but that thou mayest not punish it, I myself will." *Enarrat. in Psal.* L. *T.* viii. *p.* 197.

S. Leo, L. C. "As for those Christians, who are said to have polluted themselves by food offered to idols, my answer is, that they be purified by penitential satisfaction, which should be measured rather by the sorrow of the heart, than by the length of the time." *Ep.* cxxix. *al.* lxxix. *ad Nicet. p.* 688.—"It is foreign from the practice of the church, that when a priest or a deacon has been guilty of a crime, he should be restored by the imposition of hands. And this, I doubt not, has come down by apostolical tradition, as it is written: *If the priest sin, who shall pray for him?* (1 Kings ii. 25.) Wherefore, that such may deserve the pardon of God, it is well, they should retire apart, where their satisfaction, if it be adequate, may be profitable to them." *Ep.* ii. *al.* xcii. *ad Rustic. p.* 405.

Council of Trent.

"In regard to satisfaction—the Holy Synod declares, that it is false and wholly foreign from the word of God,

that, when the guilt of sin is remitted by God, the whole punishment due to it is also remitted. It is an error manifestly refuted—to say nothing of tradition—by sundry illustrious examples in the holy scriptures. And truly the nature of the divine justice seems to demand, that they who, through ignorance, have sinned before baptism, should be taken into favour in a manner different from those who, having been once freed from the servitude of sin and the devil, and having received the Holy Ghost, have not feared, knowingly, to violate the temple of God, and grieve the divine spirit. Besides it is becoming the mercy of God, not to pardon our sins without any satisfactory punishment; lest, taking occasion from thence to think lightly of sinning, we fall into more grievous crimes. Doubtless, these satisfactory chastisements greatly withdraw from sin, and checking the sinner, cause him to be more vigilant and cautious: they likewise serve to cure the evil effects of sin, and to extirpate, by the exercise of the contrary virtues, the bad habits that have been contracted.—To this must be added, that, while we thus, by making satisfaction, suffer for our sins, we are made to conform to him, who satisfied for us, and from whom all our sufficiency is derived; we thence having a most sure pledge, that if we suffer with him we shall be glorified with him: (*Rom.* viii. 17.) But the satisfaction, which we make for sin, is not so ours, as if it were not through Jesus Christ: for we, who can do nothing of ourselves, as of ourselves, (2 *Cor.* iii. 5.) can do all things with him that strengthens us. Man then has nothing wherein to glory: but all our glory is in Christ; in whom we live; in whom we merit; in whom we make satisfaction, bringing forth fruit worthy of penance. (*Luke* iii. 8.) These fruits have their efficacy from him; by him they are offered to the father; and through him are accepted by the father.—It is, therefore, the duty of the ministers of the church, as far as prudence shall suggest, weighing the

character of sins and the dispositions of the sinner, to enjoin salutary and proper penitential satisfactions; lest, by conniving at sins, and, by a criminal indulgence, imposing the performance of the slightest penances for great crimes, they be made partakers of others sins. Let them ever consider, that what they enjoin, must tend, not only to the maintenance of better conduct, and the cure of past infirmity, but also to the punishment of the sins that have been confessed." *Sess.* xiv. *c.* viii. *p.* 119.

Indulgences.

Proposition X.

The guilt of sin, *or* pain eternal *due to it, is not remitted by that dispensation of mercy which in the Catholic church is called an* Indulgence; *but such* temporal punishment *only as, in the order of divine justice, may remain due after the guilt has been remitted.*

SCRIPTURE.

Matt. xvi. 19. *Whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever*

thou shalt loose upon earth, it shall be loosed also in heaven.—Ibid. xviii. 18.—The same power is given to the rest of the apostles, which, in chap. xvi. had been given to Peter alone.—1 Cor. v. 3, 4, 5.—S. Paul excommunicated the man guilty of incest in the following words: *I indeed, absent in body, but present in spirit, have already judged, as though I were present, him that has so done; in the name of our Lord Jesus Christ, you being gathered together, and my spirit, with the power of our Lord Jesus, to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ.*"—But in his second epistle (ii. 4, 5, and seqq.) he thus addresses them concerning the same person: "*Out of much affliction, and anguish of heart, I wrote to you with many tears; not that you should be made sorrowful, but that you might know the charity I have more abundantly towards you. And if any one have caused grief, he hath not grieved me; but in part, that I may not burden you all. To him that is such a one, this rebuke is sufficient, that is given by many: so that contrariwise you should rather forgive him, and comfort him, lest perhaps such a one be swallowed up by over much sorrow. Wherefore I beseech you, that you would confirm your charity towards him.—And to whom you have forgiven any thing, I also. For, what I forgive, if I have forgiven any thing, for your sakes have I done it in the person of Christ.*"

FATHERS.

At the request of the martyrs detained in prison, during the times of persecution, indulgences were granted

by the bishops to those, who had fallen from their faith, and then repented; by which indulgences some part of that satisfaction, called *canonical penances*, (that is, the temporal punishment due after sin) was remitted, to which otherwise they must have submitted before they could be received into the communion of the faithful.—This practice is attested by Tertullian, in the second century, (*Lib. de Pudicit. c.* 21, 22, *p.* 1014.); but more fully by S. Cyprian in the third.

Cent. III.

S. Cyprian, L. C. "I lament indeed the case of those our brethren, who, in the time of persecution, fell. The divine mercy is able to heal their wounds; but caution is necessary, lest, by too hasty a reconciliation, the anger of God be more incensed. The martyrs have applied to us concerning some, requesting that their desires be considered. When we shall be returned to our church, all these things shall be maturely weighed in your presence.—Then, agreeably to established discipline, these letters of the martyrs and their wishes shall be examined." *Ep.* xvii. *p.* 39.—"As I have it not yet in my power to return, aid, I think, should not be witheld from our brethren; so that they who have received letters of recommendation from the martyrs, and can thereby be benefited before God,* should any danger from sickness threaten, may, in our absence, having confessed their crime before the minister of the church, receive absolution, and appear in the presence of God in that peace, which the martyrs in their letters requested should be imparted to

* *Et prærogativâ eorum apud Deum adjuvari possunt.*

them."* *Ep.* xviii. *p.* 40.—"I sufficiently signified to you, that they who had received letters from the martyrs, and could be aided by them before God, might in case of danger, having confessed their crime, and received absolution, be dismissed to the Lord with that peace, which the martyrs had promised to them. But as to those who have received no such letters, this being the cause not of a few, nor of one church, nor of one province, but of the Christian world, let them wait for the return of general peace to the church. For this is a common duty, that all the ministers of the church assembled with the people, should dispose of all things by a joint deliberation." *Ep.* xix. *p.* 41, 42.—*See also the preceding Letters*, xv. xvi. *p.* 33 & 36.

While the penitential canons (which signified how severe was the temporal punishment due after sin) were in full vigour, as in the time of S. Cyprian, the bishops were empowered to abridge the period of penance, in favour of those, who shewed the greatest fervour, or who, by infirmity, were unable to complete the task imposed.

Cent. IV.

Council of Ancyra, in 314, *G. C.* "We decree, that the bishops, having considered the conduct of their lives, be empowered to shew mercy, or to lengthen the

* *Apud præsbyterum quemcunque præsentem—exomologesin facere delicti sui possint; ut manu eis in pœnitentia imposita veniant ad Dominum cum pace, quam dari martyres—desideraverunt.*

time of penance.* But chiefly let their former and subsequent life be examined, and thus lenity be shewn them." *Conc. Gen. T.* 1. *can.* v. *p.* 1458.

Council of Nice, in 325, *G. C.* "They, who have been called by grace, and have shewn their former ardour, but afterwards returned to their former ways, let them be subjected to a more severe, and longer period of penance. But in all cases, &c. *See the passage p.* 337.—*Conc. Gen. T.* ii. *p.* 35.

Council of Carthage in 398,† *L. C.* "When a sinner implores to be admitted to penance, let the priest, without any distinction of persons, enjoin what the canons enact.—They who shew negligence, must be less readily admitted.—If any one, after having, by the testimony of others, implored forgiveness, be in imminent danger of death, let him be reconciled by the imposition of hands, and receive the eucharist. If he survive, let him be informed, that his petition has been complied with, and then be subject to the appointed rules of penance so long as it shall seem good to the priest who prescribed the penance."—*Conc. Gen. T.* ii. *can.* lxxiv. lxxv. lxxvi. *p.* 1205.

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* τους δε επισκοπους εξουσιαν εχειν τον τροπον της επιστροφης δοκιμασαντες φιλανθρωπευεσθαι, ἡ πλειονα προστιθεναι χρονον.

† One hundred and four canons, of which the greater part regards the ordination and duties of bishops and priests, are attributed to the fourth council of Carthage. It assembled in 398, and 214 bishops assisted at it, among which was the great S. Augustin. S. Aurelius of Carthage presided.

S. Basil and S. Gregory of Nyssa, G. C. They lay down the same rules, and after them the Roman Bishop

Innocent I. "In estimating the grievousness of sins, it is the duty of the priest to judge; attending to the confession of the penitent, and the signs of his repentance; and then to order him to be loosed, when he shall see due satisfaction made. But if there be danger of death, he must be absolved before Easter, lest he die without communion." *Ep. ad Decent. Conc. Gen. T.* ii. *p.* 1247.

On other occasions, particularly when persecution threatened, the period of penance was shortened, as we again learn from S. Cyprian, who fully explains and insists on the expediency of this indulgence. "He that gave the law, has promised, that what we bind on earth, shall be bound in heaven, and what we loose on earth, shall be loosed also in heaven. But now, not to those that are infirm, but to the healthy the peace of reconciliation is necessary; not to the dying, but to the living it must be extended; in order that those whom we incite to battle, be not left without arms, but be fortified by the body and blood of Christ. For since the design of the holy eucharist is, to give strength to those that receive it, they must not be deprived of its support, whom we would guard against the enemy," *Ep.* lvii. *p.* 116, 117.

The *indulgences* which, in these primitive times, were thus granted, referred to the canonical penances then in use, and of which they were a relaxation. Rigidly severe, they attested the opinion, entertained by the church of the enormity of sin, and of the temporal punishment due to it after the remission of its guilt; for which punishment, the penances in question, were considered, as far as human judgment could calculate, to be a compensation. They may also be said to have been substituted, in part

at least, in lieu of that punishment. But when, in process of time, those penances ceased to be enforced, and the temporal punishment, in the order of divine justice, resuming, if it may be so said, its natural course, remained to be undergone by sinners; the church, empowered by the promises of Christ, continued to exercise the same merciful dispensation in the grant of indulgences; not now by releasing canonical penances, which were no longer in force; but by remitting, agreeably to the good dispositions of the penitent, some portion of that temporal punishment, which he would otherwise have to undergo.

Council of Trent.

"As the power of granting indulgences was given by Christ to the church, (*Mat.* xvi. 19. xviii. 18. *Ioan.* xx. 22, 23.) and she has exercised it in the most ancient times: this holy synod teaches and commands that the use of them, as being greatly salutary to the christian people, and approved by the authority of councils, shall be retained; and she anathematises those, who say they are useless, or deny to the church the power of granting them: but in this grant, the synod wishes, that moderation, agreeably to the ancient and approved practice of the church, be exercised; lest, by too great facility, ecclesiastical discipline be weakened."—It then proceeds to decree the suppression of such abuses, as had crept into the practice of granting or using indulgences, whether arising from sordid motives, or from any other source. *Sess.* xxv. *De Indulg. p.* 310.

Purgatory.

Proposition XI.

Catholics hold there is a purgatory, *that is to say, a place or state, where souls departing this life, with remission of their sins, as to the guilt or eternal pain, but yet liable to some temporal punishment, (of which we have just spoken) still remaining due; or not perfectly freed from the blemish of some defects which we call venal sins—are purged before their admittance into heaven, where nothing that is defiled can enter.*

Prayers for the Dead.

Proposition XII.

We also believe, that such souls so detained in purgatory, being the living members

of Christ Jesus, are relieved by the prayers and suffrages of their fellow members here on earth.—But where this place be; of what nature or quality the pains be; how long souls may be there detained; in what manner the suffrages, made in their behalf, be applied, whether by way of satisfaction or intercession, &c. are questions superfluous and impertinent as to faith.

SCRIPTURE.

2 Machab. xii. 43, 44, 45, 46. *Judas, the valiant commander, having made a gathering, he sent twelve thousand drachmas of silver to Jerusalem, for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. For if he had not hoped, that they that were slain, should rise again, it would have seemed superfluous and vain to pray for the dead.—And because he considered, that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a wholesome and holy thought to pray for the dead, that they may be loosed from sins.*

Mat. xii. 32, 36. *And whosoever shall speak a word against the son of man it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.—But I say unto you, that every idle word*

that men shall speak, they shall render an account for it in the day of judgment.—Ibid. xvi. 27.—*For the son of man shall come in the glory of his father with his angels; and then will he render to every man according to his works.*

1 Cor. iii. 8, 11, 12, &c.—*And every man shall receive his own reward according to his own labour. For other foundation no man can lay, but that which is laid, which is Christ Jesus. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be manifest: for the day of the Lord shall delare it, because it shall be revealed in fire: and the fire shall try every man's work, of what sort it is. If any man's work abide, which he hath built upon; he shall receive a reward. If any man's works burn, he shall suffer loss: but he himself shall be saved, yet so as by fire.*

1 Pet. iii. 18, 19, 20.—*Because Christ also died once for our sins, the just for the unjust, that he might offer us to God, being put to death indeed in the flesh; but brought to life by the spirit. In which also he came and preached to those spirits that were in prison: which had been sometime incredulous, when they waited for the patience of God in the days of Noah.*

Rev. xxi. 27.—*There shall not enter into it any thing defiled, or that worketh abomination, or maketh a lie, but they that are written in the book of life of the lamb.*

FATHERS.

Cent. II.

Tertullian, L. C. Among the apostolical traditions, received from their fathers, and not enforced by the positive words of scripture, he reckons "oblations for the dead on the anniversary day."*—*De Cor. Milit. p.* 289 —In his treatise on single marriages, he advises the widow: "to pray for the soul of her departed husband, entreating repose to him, and participation in the first resurrection, and making oblations for him on the anniversary days of his death;† which if she neglect, it may truly be said of her, that, as far as in her lies, she has repudiated her husband." *De Monogamia c.* x. *p.* 955. "Reflect," he says to widowers, "for whose soul you pray, for whom you make annual oblations."‡ *Exhort. ad castit. c.* xi. *p.* 912.

Cent. III.

S. Cyprian, L. C. "Our predecessors prudently advised, that no brother, departing this life, should

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* *Oblationes pro defunctis annua die facimus.*

† *Pro anima ejus orat, et refrigerium interim appostulat ei, et offert annuis diebus dormitionis ejus.*

‡ *Pro cujus spiritu postules, pro qua oblationes annuas reddas.*

nominate any churchman his executor; and should he do it, that no oblation should be made for him, nor sacrifice offered for his repose; of which we have had a late example, when no oblation was made, nor prayer, in his name, offered in the church."—*Ep.* 1. *p.* 2.—In other letters he speaks of the same offerings.—*p.* 28, 67.—"It is one thing, to be a petitioner for pardon; and another, to arrive at glory; one, to be cast into prison, and not go out from thence till the last farthing be paid; and another, to receive at once the reward of faith and virtue; one, in punishment of sin, to be purified by long suffering, and purged long by fire;* and another to have expiated all sins by *(previous)* suffering: one, infine, at the day of judgment, to wait the sentence of the Lord; another to receive an immediate crown from him."—*Ep.* cv. *p.* 109.

Origen, G. C. "He that is saved, is saved by fire; so that if he has in him any thing of the nature of lead, that the fire may purge and reduce,† till the mass become pure gold. For the gold of that land which the saints are to inhabit, is said to be pure, *and as the furnace trieth gold, so doth temptation try the just* (Eccles. xxvii. 6.) We must then all come to this proof: *for the Lord sits as a refiner,* (Malach. iii. 3.) *and he shall purify the sons of Levi.* But when we arrive at that place, who shall bring many good works, and little that is evil, this evil the fire shall purify as it does lead, and the whole

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* *Aliud pro peccatis longo dolore cruciatum emundari, et purgari diu igne.* Some copies, in lieu of *diu igne*, read *diutine*, a long time.

† *Qui salvus fit, per ignem salvus fit, ut id ignis decoquat, et resolvat.*

shall become pure gold. He that takes with him more of lead, suffers the fire more, that he may be refined, and what little there is of gold, after the purification, remains. But should the whole mass be of lead, that man must experience what is written: *The sea covered them; they sank as lead in the mighty waters.*" (Exod. xv. 10.)—*Homil.* vi. *in Exod. T.* ii. *p.* 148.—"Sin in its nature is like to that matter, which fire consumes, and which the apostle says is built up by sinners, who *upon the foundation* of Christ *build wood, hay and stubble.* (1 Cor. iii. 12.) Which words manifestly shew, that there are some sins so light, as to be compared to stubble, to which, when fire is set, it cannot dwell long;* that there are others like to hay, which the fire easily consumes, but a little more slowly than it does stubble; and others resemble wood, in which, according to the degree of criminality, the fire finds an abundant substance on which to feed. Thus each crime, in proportion to its character, experiences a just degree of punishment."—*Homil.* xiv. *in Levit. T.* 2. *p.* 259. "When we depart this life, if we take with us virtues or vices, shall we receive rewards for our virtues, and those trespasses be forgiven to us which we knowingly committed; or shall we be punished for our faults, and not receive the rewards of our virtues? Neither is true: because we shall suffer for our sins, and receive the rewards of our good actions. For if on the foundation of Christ you shall have built not only gold and silver and precious stones, but also wood, and hay, and stubble, what do you expect, when the soul shall be separated from the body? Would you enter into heaven, with your wood, and hay and stubble, to defile the kingdom of God: or, on account of those encumbrances, remain without, and receive no reward for your gold and silver and preci-

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* *Cui utique ignis illatus diu non potest immorari.*

ous stones? Neither is this just. It remains then, that you be committed to the fire, which shall consume the light materials; for our God, to those who can comprehend heavenly things, is called a *consuming fire*. But this fire consumes not the creature, but what the creature has himself built, wood and hay and stubble. First therefore we suffer on account of our transgressions, and then we receive our reward."*—*Homil.* xvi. *al.* xii. *in Jerem. T. 3. p.* 231.

Cent. IV.

Eusebius of Cæsarea, G. C. Describing the funeral of the emperor Constantine, he thus writes:—"In this manner did Constantius perform the last duties in honour of his father. But when he had departed with his guards, the ministers of God, surrounded by the multitude of the faithful, advanced into the middle space, and with prayers performed the ceremonies of divine worship. The blessed prince, reposing in his coffin, was extolled with many praises; when the people, in concert with the priests, not without sighs and tears, offered prayers to heaven for his soul;† in this, manifesting the most acceptable service to a religious prince. God, besides, thus continued to shew his kindness to his servant. He had bestowed the succession of the empire on his sons; and now, in compliance with his ardent wishes, he gives him a place near the bodies of the holy apostles; in order that he may

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* δηλον ὁτι το πυρ το ἀναλισκον τα ξυλα πρωτον τα της ἀδικιας, ἐιτα τα της δικαιοσυνης ἀποδιδοται.

† τας ἐυχας ὑπερ της βασιλεως ψυχης ἀπεδιδοσαν τῳ θεῳ.

enjoy their blessed fellowship, and in their temple be associated with the people of God. He would thus also be admitted to a participation in the religious rites, the mystic sacrifice, and holy suffrages of the faithful."* *De Vita Constant. L.* iv. c. lxxi. *p.* 667.

Arnobius,† *L. C.* "Why were the oratories (of the Christians) destined to savage destruction, wherein prayers are offered up to the sovereign God; peace and pardon are implored for all men, magistrates, soldiers, kings, friends, and enemies, for those who are alive, and for those who have quitted their bodies?"‡ *L.* iv. *adv. Gentes. p.* 152. *Edit. Lugduni Batavorum,* 1651.

S. Basil, G. C. "The words of Isaiah—(ix. 19.) *Through the wrath of the Lord is the land burned*—declare, that things that are earthly shall be made the food of a punishing fire;§ to the end that the soul may receive favour and be benefited.—*And the people shall be as the fuel of the fire* (Ibid.): This is not a threat of extermination; but it denotes expurgation,‖ according

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* Θεσμων τε θειων και μυστικης λειτουργιας ἀξιουμενον, και κοινωνιας ἱσιων ἀπολαυον ἐυχων.

† He was the master of Lactantius, and taught Rhetoric at Sicca in Numidia, the beginning of the fourth, or end of the third century. He has left us seven books against Paganism.

‡ *Et resolutis corporum vinctione.*

§ τα γηικα τῳ πυρι τῳ κολαστικῳ παραδιδοται.

‖ ὀυκ ἀφανισμον ἀπειλει, ἀλλα την καθαρσιν ὑποφαινει. This commentary, admitted as genuine by Cave, (Hist. Litt.) is rejected by some Catholic critics; not as less antient than S. Basil, but only, as not written by him.

to the expression of the apostle: *If any man's works burn, he shall suffer loss; but he himself shall be saved, yet so as by fire.* (1 Cor. iii. 15.)" *Com. in c.* ix. Isai. *T.* 1. *p.* 554.—"*And the light of Israel shall be for a fire.* (Isai. x. 17.) The operative powers of fire are chiefly two; it enlightens, and it burns. The first is chearful and pleasant: the second bitter and afflicting. The prophet adds: *And he shall sanctify him in a holy fire, and consume the glory of his forest as grass.* He here shews the nature of fire. It enlightens and purifies. But how does this fire purify, if it consumes? Truly, since our God is called a *consuming fire*, he will consume the wood, and what vices arise from matter, which adhere to the soul, in the flesh, not in the spirit. And when the fire shall have consumed all the wood of sin, as it does grass, then that matter being destroyed which was fuel to the chastising fire, the prophet says: *The burnt mountains shall repose, and the hills, and the thick forests, and the consuming fire shall cease, that fed upon them.*" *Ibid. p.* 563.

S. Ephrem of Edessa, G. C. In a work entitled his *Testament*, this pious and learned deacon thus speaks: "My brethren, come to me, and prepare me for my departure, for my strength is wholly gone. Go along with me in psalms and in your prayers; and please constantly to make oblations* for me. When the thirtieth day shall be completed, then remember me: for the dead are helped by the offerings of the living.†—Now listen with patience to what I shall mention from the scriptures.

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* προσφορας.

† ἐυεργετευνται οἱ θνητοι ἐν προσφοραις ἀναμνησεως περι των ζωντων ἁγιων.

Moses bestowed blessings on Reuben after the third generation. (Deut. xxxiii. 6.) But if the dead are not aided; why was he blessed? Again, if they be insensible; hear what the apostle says: *If the dead rise not again at all, why are they then baptised for them?* (1 Cor. 15. 29.) If also the sons of Mathathias (ii. Machab. xii.), who celebrated their feasts in figure only, could cleanse those from guilt by their offerings, who fell in battle; how much more shall the priests of Christ aid the dead by their oblations and prayers?"* *In Testament. T.* iii. *p.* 294. *Edit. Vossii. p.* 371. *Edit. Oxon.*

S. Cyril of Jerusalem, G. C. "Then (in the service of the church) we pray for the holy fathers and the bishops that are dead; and in short, for all those who are departed this life in our communion; believing that their souls receive very great relief, by the prayers that are offered for them, while this holy and tremendous victim lies upon the altar.† This we will shew you by an example: for I know there are many who say—What good can it do to a soul which is departed out of this life, whether with sins or without them, to be remembered in this sacrifice? But tell me, I pray you; if a king had sent into banishment some persons that had offended him, and their friends should present him with a crown of great price to appease his anger, might not the king, on that account, shew some favour to the guilty persons? So do we address our prayers to God for those that are dead, though they were sinners; not by presenting to him a crown, but by offering up to him Christ, who was sacri-

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* ἐν ἁγιαις προσφοραις και ἐυχαις γλωσσων ἀυτων.

† μεγιστην ὑνησιν πιστευοντες ἐσεσθαι ταις ψυχαις, ὑπερ ὡν ἡ δεησις ἀναφερεται, της ἁγιας και φρικωδεστατης προκειμενης Θυσιας.

fered for our sins, that so he, who is so merciful and good, may become gracious to them, as well as to us." * *Catech. Mystag.* v. *n.* vi, vii. *p.* 297, 298.

Fourth Council of Carthage, L. C. "Penitents, who have carefully submitted to the laws of the church, should they accidentally die on the road, or by sea, where no assistance could be given; shall be remembered in the prayers and offerings of the faithful." † *Can.* lxxix. *Conc. Gen. T.* ii. *p.* 1206. See also the 29th canon of the preceding council of Carthage. *Ibid. p.* 1171.

S. Gregory of Nyssa, G. C. "In order that to man might be left the dignity of free-will, and evil, at the same time, might be taken from him, divine wisdom thus devised. He allows him to remain subject to what himself has chosen; that, having tasted of the evil which he desired, and learned by experience how bad an exchange has been made, he might again feel an ardent wish to lay down the load of those vices and inclinations, which are contrary to reason; and thus, in this life, being renovated by prayers and the pursuit of wisdom, or, in the next, being expiated by the purging fire, ‡ he might recover the state of happiness which he had lost.—Man otherwise must incline to that side, to which his passions tend.—But when he has quitted his body, and the differ-

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* κατα ἀυτον τροπον και ἡμεις ὑπερ των κεκοιμημενων ἀυτῳ τας δεησεις προσφεροντες, χριστον ἐσφαγιασμενον, ὑπερ των ἡμετερων ἁμαρτηματων προσφερομεν, ἐξιλεουμενοι ὑπερ ἀυτων και ἡμων τον φιλανθρωπον.

† *Memoria eorum et orationibus et oblationibus commendetur.*

‡ δια της τε καθαρσιε πυρος χωνειας.

ence between virtue and vice is known, he cannot be admitted to approach the divinity, till the purging fire shall have expiated the stains, with which his soul was infected.* That same fire, in others, will cancel the corruption of matter and the propensity to evil."† *Orat. de Defunctis. T.* ii. *p.* 1066, 1067, 1068.

S. Ambrose, L. C. Having, in a preceding part of the chapter, spoken of the effect of penal fire on what the apostle calls silver and gold, and hay and stubble, in our actions, he concludes: "*We must all appear before the judgment seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil.* (2 Cor. v. 10.) Take care, that you carry not with you to the judgment of God wood nor stubble, which the fire may consume. Take care, lest, having one or two things that may be approved, you, at the same time, have much that may give offence. *If any man's works burn, he shall suffer loss; but he himself shall be saved, yet so as by fire.* (1 Cor. iii. 15.) Whence it may be collected, that the same man is saved in part, and is condemned in part.‡ Conscious therefore that there are many judgments, let us examine all our actions. In a man that is just, loss is suffered; grievous is the burning of some work;§ in the wicked man wretched is the punishment." *Serm.* xx. *in Psal.* cxviii. *T.* ii. *p.* 1073.—"*If any man's work burn, he shall suffer loss.* False doctrine, which shall perish, is the work that is said to burn; for all bad things must perish. To suffer loss,

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* τε καθαρσιε πυρος τον ἐμμιχθεντα τῃ ψυχῃ ῥυπον ἀποκαθηραντος.

† ἐν τῳ καθαρσιῳ πυρι.

‡ *Salvatur ex parte, et condemnatur ex parte.*

§ *In viro justo grave operis alicujus incendium.*

is to suffer pain. And who, that is in pain, does not suffer loss? *But he shall be saved, yet so as by fire.* He will be saved, the apostle said, because his substance shall remain, while his bad doctrine shall perish. Therefore he said, *yet so as by fire;* in order that his salvation be not understood to be without pain. He shews, that he shall be saved indeed, but that he shall undergo the pain of fire, and be thus purified; * not like the unbelieving and wicked man who shall be punished in everlasting fire." *Comment. in 1 Ep. ad Cor. T.* iii. *c.* iii. *p.* 350, 351.—In his funeral oration on the two emperors, Valentinians, he says: "Blessed shall you both be, if my prayers can avail any thing. No day shall pass, in which I will not make honourable mention of you; no night, in which you shall not partake of my prayers. In all my oblations I will remember you."† *In obitu Valent. T.* v. *p.* 116.—Of the emperor Theodosius he likewise says: "Lately we deplored together his death, and now, while the prince Honorius is present before our altars, we celebrate the fortieth day.—Some observe the third and the thirtieth, others the seventh and the fortieth.—Give, O Lord, rest to thy servant Theodosius,‡ that rest, which thou hast prepared for thy saints. May his soul thither tend, whence it came, where it cannot feel the sting of death, where it will learn, that death is the termination, not of nature, but of sin.—I loved him, therefore will I follow him to the land of the living; I will not leave him, till, by my prayers and lamentation, he shall be admitted to the holy mount of the Lord, to which his de-

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* *Sed pœnas ignis passurum, ut per ignem purgatus fiat salvus.*

† *Nulla dies vos silentio præteribit. Omnibus vos oblationibus frequentabo.*

‡ *Da requiem perfectam servo tuo Theodosio.*

serts call him."* *De obitu Theodosii. Ibid. p.* 117—122. —On the death of his brother Satyrus, he expresses the like sentiments, and utters the like prayers: he also mentions, that to the celebration of the birth-day, succeeded the annual celebration of the day of the death. *De obitu Satyri fratris sui. T.* iv. *p.* 307.

S. Epiphanius, G. C. "There is nothing more opportune, nothing more to be admired,† than the rite which directs the names of the dead to be mentioned. —They are aided by the prayer that is offered for them;‡ though it may not cancel all their faults.—We mention both the just and sinners, in order that for the latter we may obtain mercy." *Hær.* lxxv. *T.* i. *p.* 911.

S. John Chrysostom, G. C. "It is not in vain that oblations and prayers are offered, and alms given, for the dead.§ So has the divine spirit ordained things, that we might mutually assist one another. The deacon (in the Greek liturgy) proclaims: *For them who are dead in Christ, and for them who make a memorial of them.*‖ —The victim is in the hands (of the minister); all things are ready; the angels and the archangels assist; the Son of God is present; a holy horror seizes the minds of the people, while the sacred rite is celebrated. And do you

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* *Nec deseram, donec fletu et precibus inducam virum quo sua merita vocant.*

† τι αν ειη τουτου πρεσβυτερον;

‡ ὠφελει δε και ἡ ὑπερ αὐτων γινομενη ευχη.

§ ουκ εικη προσφοραι ὑπερ των ἀπελθοντων γινονται· ουκ εικη ικετηριαι, ουκ εικη ἐλεημοσυναι.

‖ ὑπερ των ἐν χριστῳ κεκοιμημενων και των τας μνειας ὑπερ αὐτων ἐπιτελουμενων.

think, that this is done without effect?—Consider well: the awful mystery is then announced, that God gave himself a sacrifice for the world: and then it is that he remembers those who have sinned. For as when the trophies of war are exhibited, not they only, who aided the victory, partake of the triumph, but also, on the occasion, prisoners are released from their bonds: so is it here. It is the moment of victory and trophies: *As often as you shall eat this bread, shew forth the death of the Lord.* 1 Cor. xi. 26." *Homil.* xxi. *in Acta. Apost. T.* ix. *p.* 203.—" Is the sinner dead? It is proper to rejoice, that an end is put to his sins, that they can no longer be accumulated. And now it becomes a duty, as far as we may be able, to aid him, not by tears, but by prayer, and supplication, and alms, and offerings.* Nor were these means lightly devised; nor is it in vain that, in the sacred mysteries, we mention the dead, imploring, for them, the lamb, that there lieth and *that taketh away the sins of the world*, begging that he will impart some consolation to them. —Let us then aid these our brethren. For if the offering of Job could benefit his sons; why should you not believe, if you make offerings for the dead, that they may receive some consolation from them? God grants favours to the prayers of others, as S. Paul teaches: *You helping withal in prayer for us; that for this gift obtained for us, by the means of many persons, thanks may be given by many in our behalf.* (2 Cor. i. 11.) Let us not tire in affording aid to the dead, in offering prayers for them:† prayer is the common victim of the world." *Homil.* xli. *in Ep.*

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* και βοηθειν ὡς ἀν ὁιεν τε ῃ, ὁυ δακρυειν, ἀλλ' ἐυχαις, και ἱκετηριαις, και ἐλεημοσυναις, και προσφοραις.

† μη δη ἀποκαμωμεν τοις ἀπελθουσι βοηθουντες, και προσφεροντες ὑπερ ἀυτων ἐυχας.

1. *ad Cor. T.* x. *p.* 467.—"Let us pity them; let us aid them as we may be able; let us obtain some comfort for them; small indeed, yet still some comfort. But how; by what means? Ourselves praying, and entreating others to do the same, and for them unceasingly giving alms to the poor. Hence comfort will be derived. God has said: *I will defend this city to save it for mine own sake, and for my servant David's sake.* (4 Kings xix. 34.) If the remembrance alone of a just man was so prevalent; what may not works effect? It was ordained by the apostles,* that, in celebrating the sacred mysteries, the dead would be remembered; for they well knew, what advantage would thence be derived to them.† Will not God be propitious, when he looks down on the whole assembly of the people, raising their hands up to him; when he beholds the venerable choir of the priests, and the sacred victim lying on the altar?" *Homil.* iii. *in Ep. ad Philip. T.* xi. *p.* 32.

S. Jerom, L. C. "If he, whose work has burned and suffered loss, (as the apostle says) shall lose the reward of his labour, yet shall he be saved by the trial of fire; so he *whose work shall abide which he built upon,* shall be saved without fire. Thus there will be some difference in the degrees of salvation." *Adv. Iovinian.* ii. *T.* i. *p.* 538.—"As we believe the torments of the devil and of those wicked men, who said in their hearts, *there is no God,* to be eternal; so, in regard to those sin-

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* He alludes to the *Apostolical Constitutions*, so called; but which, though very ancient, were certainly not compiled by the apostles.

† οὐκ εἰκῇ ταυτα ἐνομοθετηθη ὑπο των ἀποστολων, το ἐπι των φρικτων μυστηριων μνημην γινεσθαι των ἀπελθεντων. ἰσασιν αὐτοις πολυ κερδος γινομενον, πολλην την ὠφελειαν.

ners, who have not denied their faith, and whose works will be proved and purged by fire, we conclude, that the sentence of the judge will be tempered by mercy." *Comment. in Isai. T.* ii. *p.* 492.—He establishes the same doctrine against the Pelagians, *L.* i. *T.* i. *p.* 838.—In a letter of consolation to Pammachius on the death of his wife Paulina he says: "Other husbands strew various flowers on the graves of their departed wives; but you bedew the venerable remains of Paulina with the sweet essences of charity; knowing, that *as water quenches fire, so do alms extinguish sin.* (Eccles. iii. 33.)" *Ep.* xxvi. *ad Pammach. T.* i. *p.* 208.

Cent. V.

S. Augustin, L. C. "Before the most severe and last judgement, some undergo temporal punishments in this life; some after death; and others both now and then. But not all that suffer after death, are condemned to eternal flames. What is not expiated in this life, to some is remitted in the life to come,* so that they may escape eternal punishment." *De Civit. Dei. L.* xxi. *c.* xiii. *T.* v. *p.* 1432.—"The prayers of the church and of some good persons are heard in favour of those Christians, who departed this life,† not so bad as to be deemed unworthy of mercy, nor so good as to be entitled to imme-

* *Quod in isto non remittitur, remitti in futuro seculo, jam supra diximus.*

† *Pro defunctis quibusdam, vel ipsius ecclesiæ, vel quorundam piorum exauditur oratio.*

diate happiness. So also, at the resurrection of the dead, there will some be found, to whom mercy will be imparted, having gone through those pains, to which the spirits of the dead are liable. Otherwise it would not have been said of some with truth, that their sin *shall not be forgiven, neither in this world, nor in the world to come,* (Matt. xii. 32.) unless some sins were remitted in the next world." *Ibib. c.* xxiv. *p.* 1446.—" It cannot be thought, that the souls of the dead are not relieved by the piety of the living, when the sacrifice of our mediator is offered for them, or alms are distributed in the church.* They are benefited, who so lived, as to have deserved such favours. For there is a mode of life, not so perfect as not to require this assistance, nor so bad as to be incapable of receiving aid.—The practice of the church in recommending the souls of the departed, is not contrary to the declaration of the apostle, which says: *We must all appear before the judgment-seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil:* (2 Cor. v. 10.) For this merit each one, in his life, has acquired, to be aided by the good works of the living. But all are not aided: and why so? Because all have not lived alike. When therefore the sacrifice of the altar or alms are offered for the dead; in regard to those whose lives were very good, such offices may be deemed acts of thanksgiving; acts of propitiation for the imperfect; and though to the wicked they bring no aid, they may give some comfort to the living." *Enchirid.* c. cx. *T.* iii. *p.* 83.—" *Lord chastise me not in thy anger:* May I not be numbered with those, to whom thou wilt say: *Go into eternal fire, which hath*

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* *Neque negandum est, defunctorum animas pietate suorum viventium relevari, cum pro illis sacrificium mediatoris offertur, vel eleemosynæ in ecclesia fiunt.*

been prepared for the devil and his angels. Cleanse me so in this life, make me such, that I may not stand in need of that purifying fire, designed for those who shall *be saved, yet so as by fire.* And why, but because, (as the apostle says) they have *built upon the foundation wood, hay, and stubble?* If they had built *gold and silver and precious stones*, they would be secured from both fires; not only from that in which the wicked shall be punished for ever; but likewise from that fire which will purify those who shall be saved by fire.* But because it is said, *he shall be saved*, that fire is thought lightly of; though the suffering will be more grievous than any thing man can undergo in this life." *In Psal.* xxxvii. *T.* viii. *p.* 127.—" It cannot be doubted, &c. *See the passage p.* 273.—" We read in the second book of Maccabees, (xii. 43.) that sacrifice was offered for the dead; but though, in the old Testament, no such words had been found, the authority of the universal church must suffice, whose practice is incontrovertible. When the priest at the altar offers up prayers to God, he recommends in them the souls of the departed.†—When the mind, sometimes, recollects, that the body of his friend has been deposited near the tomb of some martyr, he fails not, in prayer, to recommend the soul to that blessed saint; not doubting, that succour may thence be derived.‡—Such suffrages must not be neglected,§ which the church performs in general words, that they may be benefited, who have no parents,

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* *Sed etiam de illo qui emendabit eos qui per ignem salvi erunt.*

† *Locum suum habet commendatio mortuorum.*

‡ *Eum prodesse non dubium est.*

§ *Non sunt prætermittendæ supplicationes pro spiritibus mortuorum.*

nor children, nor relations, nor friends." *De cura pro Mortuis. c.* i, iv. *T.* iv. *p.* 288—290.—The same sentiment is repeated through the whole Treatise.

S. Paulinus, bishop of Nola, the contemporary and correspondent of S. Austin, establishes the same doctrine in various passages of his writings. *See Bibl. PP. T.* vi. *p.* 163, &c.

Theodoret, G. C. "In the day of the coming of the Lord a strict enquiry will be made; and them, who shall have lived well, like gold and silver, the fire will render more shining; but it will burn, like stubble and chaff, such as shall have wrought iniquity." *In c.* iii. *Ep.* 1. *ad Cor. T.* iii. *p.* 134.—The same Theodoret represents the emperor, Theodosius the younger, kneeling before the tomb of S. Chrysostom, and praying for his parents, Arcadius and Eudoxia, "that God would pardon the sins,* which they had, through imprudence, committed. For they had been long dead." *Hist. Eccl. Lib.* v. *c.* xxxvi. *p.* 236.

S. Nilus, G. C. "To be grieved, to weep, and fast, immoderately, for the death of a relation, indicates unbelief and the want of hope. He, who believes, that he will rise again from the grave, will feel comfort; will return thanks to God; will change his tears into joy; will pray that he be made partaker of eternal mercy,† and will himself turn to the correction of his own failings." *L.* i. *Ep.* cccxi. *p.* 115.

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* συγγνωναι τοις ἐξ ἀγνοιας ἠδικηκοσιν ἀντιβολησας.

† ἐυξεται ἐλεος αἰωνιον τυχειν τον κοιμηθεντα.

*Arnobius, the younger,** *L. C.* "They who offer money or gifts to the churches, and die in their sins, do it, in order that they may be relieved by our prayers." † *Bibl. PP. Max. T.* viii. *p.* 298.

Council of Trent.

"As the Catholic church, instructed by the Holy Spirit, has taught in her councils, from the sacred writings, and the ancient tradition of the fathers, and this synod has now recently declared, that there is a Purgatory, and that the souls there detained are helped by the suffrages of the faithful, but principally by the acceptable sacrifice of the altar—therefore this holy synod gives her commands to the bishops, to be particularly careful, that the sound doctrine concerning purgatory, which has been delivered by the holy fathers and sacred councils, be taught, and held, and believed, and be every where preached: that all abstruse and subtle questions, which tend not to edification, and from which piety seldom draws any advantage, be avoided in public discourses before the people: that uncertain things, and such as have the appearance of falshood, be not allowed to be made public, nor be discussed: and that whatever may tend to encourage idle curiosity, and superstition, or may savour of

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* He lived towards the close of the fifth century, and has left us a commentary on the Psalms.

† *Ut nostris precibus reviviscant.*

filthy lucre, be prohibited as scandalous impediments to virtue." *Sess.* xxv. *Decretum de Purgat. p.* 286.

The Sacrament of Extreme Unction.

Proposition XIII.

The Sacrament, which is administered to dying persons, to strengthen them in their passage out of this life into a better, from the oil that is used on the occasion, Catholics call Extreme Unction, ***and they believe it to be divinely instituted.***

SCRIPTURE.

Mark vi. 12, 13. *And going forth, they preached that men should do penance: and they cast out many devils, and anointed with oil many that were sick, and healed them.*

This may be understood to refer to that institution which S. James afterwards promulgated in his epistle, v. 14. 15.—*Is any man sick among you? Let him bring in the priests of the church, and let them pray over him;*

anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick man; and the Lord shall raise him up: and if he be in sins, they shall be forgiven him.

FATHERS.

Cent. III.

Origen, G. C. I quoted a passage from this father on the sacrament of penance, (p. 306.) in which are introduced the words of S. James; but he seems to refer them to those, who are infirm or sick from sin, not from bodily illness; and therefore they do not clearly establish the sacrament of Extreme Unction.

Cent. IV.

Victor of Antioch,† ***G. C.*** "S. Mark mentions (vi. 13.) that the anointing with oil was anciently used; with whom S. James agrees when he says: *Is any one sick among you?* &c. (v. 14.) Oil relieves lassitude,

† He was a priest of that city, and flourished about the close of the fourth, or the beginning of the fifth century.—He has left us a commentary on S. Mark's gospel.

and is the source of light and gladness: the anointing with oil, therefore, denotes mercy from God, the cure of sickness, and the illumination of the heart." *Bibl. PP. Max. T.* iv. *p.* 381.

S. John Chrysostom, G. C. "To our parents we are indebted for the present life; to the ministers of God for the life to come. But they cannot ward off death from their children, nor even sickness; while the latter, not unfrequently, save the soul labouring at the point of death, inflicting on some a lighter punishment; and preventing others from being lost; not by instruction only and admonition, but by the defence of prayer. For they have obtained a power, not in baptism only, but of forgiving the sins which we afterwards commit.* *Is any man sick among you?* says S. James; *Let him bring in the priests of the church,*" &c. *L.* iii. *de Sacerdot. c.* 6. *T.* iv. *p.* 31.

Cent. V.

Innocent I. *L. C.* In reply to certain questions, which had been proposed to him by Decentius, an Italian bishop, Innocent having remarked, that the traditions of the apostles should be every where observed, and particularly those of Rome derived from S. Peter; in the eighth place says as follows: "You cite the words of S. James, *Is any man sick among you? Let him bring in the priests of the church,* &c. This passage, doubtless, is to be understood of the sick among the faithful, who may be anointed with the holy chrism, which, when consecrated

* και τα μετα ταυτα συγχωρειν ἐχουσιν ἐξουσιαν ἁμαρτηματα.

by the bishop, not only priests, but all Christians, may use in anointing themselves and others in cases of necessity. It is idle to make any question about bishops, since the practice is allowed to priests. For therefore are priests mentioned, on account of the many occupations, in which bishops are engaged, which may hinder them from attending the sick. When the bishop can, or is inclined to attend, he may give his blessing, and anoint with that chrism, which it was his office to consecrate." *Ep. ad Decent. Conc. Gen. T.* ii. *p.* 1247, 1248.

S. Augustin, L. C. "As often as sickness happens, the sick man should receive the body and blood of Christ, and then anoint his body,* in order to comply with the words of the apostle; *Is any man sick among you?* &c. Consider, brethren, that he who, in his sickness, has recourse to the church, will deserve to obtain the restoration of his health, and the forgiveness of his sins." *Serm.* ccxv. *de Temp. T.* x. *p.* 367.—He elsewhere cites the passage of S. James. *Speculum in Ep. Jacob. T.* iii. *p.* 378.

S. Cyril of Alexandria, G. C. Speaking against charms and incantations, he says: "But do you, if you feel pain in your body, and have faith, that the name of God can dispel it, pronounce that name, calling on him by prayer: for thus you will act better than others do, and thereby give glory, not to the impure spirits, but to God. I will likewise mention that divinely inspired passage of S. James: *Is any man sick among you?*" &c. *L.* vi. *de Adorat. in spiritu et verit. T.* i. *p.* 211.

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* *Corpus et sanguinem Christi accipiat, et inde corpusculum suum ungat.*

Council of Trent.

"The Synod declares and teaches, that our merciful Saviour, who was willing, that his servants should, at all times, be provided with salutary remedies against all the attacks of their enemies; as, in the other sacraments, he prepared means, whereby, during life, they might be preserved from every grievous evil; so would he guard the close of life, by the sacrament of Extreme Unction, as by a strong barrier." *Sess.* xiv. *De Extrema Unct. p.* 122. It then observes, that this sacrament, instituted by Christ, was first intimated by S. Mark, and afterwards recommended and promulgated by the apostle S. James.

The Sacrament of Holy Order.

Proposition XIV.

We believe Order *to be a sacrament, by which the ministers of the church are consecrated, and power given to them to perform such public offices as regard the service of God and the salvation of souls.*

SCRIPTURE.

Acts vi. 6. *These they set before the apostles; and they praying, imposed hands upon them.*—Ibid. xiii. 2, 3. *Separate me Saul and Barnabas, for the work whereunto I have taken them. Then they fasting, and praying, and imposing their hands upon them, sent them away.*—1 Tim. iv. 14. *Neglect not the grace that is in thee, which was given thee by prophecy, with the imposition of the hands of the priesthood.*—Ibid. v. 22. *Impose not hands lightly upon any man, neither be partaker of other men's sins.*—2 Tim. i. 6. *For which cause I admonish thee, that thou stir up the grace of God, which is in thee, by the imposition of my hands.*

FATHERS.

As in various passages of the New Testament, so in the most ancient monuments of church-history mention is made of bishops, priests, and deacons, and of their respective offices; and these are considered as divinely instituted. To them, with a view to promote the dignity of the worship of God, other inferior degrees of order, beginning with that of subdeacon, were superadded also, in the earliest times, by the church, as we read in the letters of S. Cyprian, and in more ancient authors. In the fourth council of Carthage, held in 398, rules are

prescribed, according to which, the superior and minor degrees of order were to be conferred, from the rank of bishop to that of door-keeper, the lowest office in the church. The imposition of hands, so often practised, and recorded by the apostles, was carefully observed in the three first degrees, and in them only.

Cent. IV.

Fourth Council of Carthage, L. C. "When a bishop is ordained, let two bishops place and hold the book of the gospels over his head and neck, and whilst one pronounces a blessing over him, all the other bishops, who may be present, shall touch his head with their hands." *Can.* ii. *Conc. Gen. T.* ii. *p.* 1199.—"When a priest is ordained, while the bishop blesses him, and holds his hand over his head, the other priests present shall hold their hands near to that of the bishop, over his head. *Ibid. can.* iii.—"When a deacon is ordained, the bishop alone, who blesses him, shall place his hand over his head: because he is not ordained to the priesthood, but to the ministry." *Ibid. can.* iv.

S. Ephrem, G. C. "The clerks shall then be separated from one another; the bishops from their co-bishops; the deacons from other deacons, and the subdeacons, singers, and readers from each other." *Serm. de secundo. adv. Dom. T.* ii. *p.* 273. *Ed. Vossii.*

Cent. V.

S. John Chrysostom, G. C. "*And when they had prayed, they laid their hands upon them.* This

is the χειροτονια, the laying on of hands, that is, ordination. The hand is laid on, but God operates: it is his hand, when the ordination is duly performed, that touches the head "—*Homil.* xiv. *in Act. Apost. T.* ix. *p.* 133.—"*Separate me Saul and Barnabas.* What mean these words, *separate them for the work?* For the work of the apostleship. And consider, by whom they are ordained. By Lucius of Cyrene and Manahen, says the scripture, *(Acts* xiii.*)*: rather by the spirit. The less honourable these persons are, the more signal is the grace of God." *Ibid. Homil.* xxvii. *p.* 249. "*I admonish thee, that thou stir up the grace of God, which is in thee by the imposition of my hands;* that is, the grace of the divine spirit, which thou hast received, to establish the church, to work miracles, to execute all the offices of religion."—*Homil.* i. *in* ii. *Tim. T.* xi. *p.* 539. "Though the priesthood be exercised upon earth, yet it ought to be reckoned among the superior goods of heaven. And justly; for neither man, nor angel, nor archangel, nor any created power, but the Holy Ghost himself, established that sacred order, and instructed men to think, that they exercised a ministry of angels in a mortal body. Wherefore, whoever is raised up to the priesthood, ought to be as pure as if he were already in heaven among those blessed spirits.—When you see our Lord placed upon the altar, and there offered up, the bishop celebrating the sacrifice, and praying; and all purpled, as it were, with that precious blood, do you think, that you are amongst men, and still upon earth?—Living as yet upon earth, priests dispose of the things of heaven; and they have received a power which God would give neither to angels, nor archangels. He said to them, and not to angels: *whatsoever you shall bind on earth, shall be bound in heaven; and whatsoever you shall loose on earth, shall be loosed in heaven.* (Mat. xviii. 18. Temporal princes have a power to bind, but that is the body: episcopal power binds the soul, and

reaches unto heaven; God ratifying above what the bishop does below; the master confirming the sentence of his servant."—*De Sacerdotio. L.* iii. *T.* iv. *p.* 27.

S. Epiphanius, G. C. "He that has married a second time, is not admitted to the priesthood, though he remain continent, or be a widower. Such a one, I say, is not admitted to the degree of bishop, priest, deacon, and subdeacon. But, as to the degree of lector, he may be taken from any rank—because the lector is no priest, but the scribe, as it were, of the divine word." *L.* ii. *adv. Hær. T.* i. *p.* 410.

Cent. V.

Innocent I. *L. C.* He thus writes to Alexander, bishop of the patriarchal see of Antioch, who had consulted him; remarking, that, by the authority of the Nicene council, his church had received an extensive jurisdiction, founded as it had been by S. Peter. "We deem it right, that, as by a special power you ordain metropolitans, you ought not to suffer other bishops to be ordained without your knowledge and consent, by writing to those that are afar off, and causing those that are near to come to you for ordination." *Ep.* xviii. *Conc. Gen. T.* ii. *p.* 1269.

S. Augustin, L. C. "Both are sacraments, (baptism and order), and both are, by a certain consecration, given to man; the first when he is baptised, the second when he is ordained: and therefore, in the Catholic church, neither of them is ever repeated. Thus, if any of the Donatist prelates, renouncing their schism, come over to us, and it seem proper that they should continue

to exercise the same functions, we reordain them not; for as their baptism, so their ordination, remains entire. The evil was in their schism, which conciliation has corrected; not in the sacraments, of which the character is unchangeable. And when it is deemed expedient, that prelates, so returning, should not be employed, they are not, for that, deprived of their orders, which continue in them. Wherefore, lest the sacrament, and not the man, should seem to be injured, the right of ordination is not repeated before the people." *Contra Ep. Parmen. L.* ii. *c.* xiii. *T.* vii. *p.* 18.—"Let the Donatists explain, how the baptismal sacrament is not lost, and that of order is. For if both be sacraments, as is not doubted, the same must be the case of both. Wrong must be done to neither."—*Ibid. p.* 19. —The same sentiment, that order is a sacrament, whereby grace is conferred, is repeated in many other works of the same learned saint.

S. Leo, L. C. "Besides the authority of general practice, which we know to have come down from the teaching of the apostles, the scripture declares, that when Paul and Barnabas, by the command of the Holy Spirit, were sent to preach the gospel to the gentiles, they (Simon, Lucius and Manahen) *fasting and praying, laid their hands upon them.* And this, that we might know, how great should be the caution of them that give and of them that receive, that the sacrament of so high a grace be not performed negligently."—*Ep.* xi. *al.* lxxxi. *ad Dioscor. Alex. p.* 436. "It is our duty to follow the apostolic rule, and to admit no one, however excellent be his qualifications, and his conduct holy, to the degree of deacon, or the honour of the priesthood, or the sublime dignity of episcopacy, if it shall appear, that he has been the husband of more than one wife, or that his wife had had another husband."—He proceeds to lay down many excellent rules on this head, and to enforce the laws of ancient discipline, in

order, that such as are to be promoted to clerical offices in the church, be free from every stain, and endowed with every Christian virtue. *Ep.* i. *al.* lxxxvii. *ad. Ep. Afric. p.* 399.

Council of Trent.

"Since it is evident, from the testimony of scripture, apostolical tradition, and the unanimous consent of the fathers, that by sacred ordination, which is performed by words and external signs, grace is conferred: hence let no one doubt, that order is truly and properly one of the seven sacraments of the church. The apostle says to Timothy: *I admonish thee, that thou stir up the grace of God, which is in thee by the imposition of my hands,*" 2 Tim. 1. 6.—*Sess.* xxiii. *c.* iii. *p.* 212. The synod also defines, that, besides the priesthood, there are other major and minor orders, by which, as it were by steps, the candidate rises to the priesthood. The major orders are those of deacon and subdeacon: the minor are those of acolyte, exorcist, lector, and doorkeeper *(ostiarius.) Ibid.*

Celibacy of the Clergy.

The discipline of our church on this point, has not always been, it is plain, precisely what it is at present; but because it is discipline, therefore may it be changed, as, in the alteration of times and circumstances, it has seemed,

or shall seem, good to our ecclesiastical rulers. In the Greek and Latin churches the discipline is not the same: but in both, the advice of S. Paul, founded on the justest views, if it did not always enforce the practice, served to establish the principle of the expediency of clerical celibacy. With the Greeks, no one, after ordination to the higher orders, is now allowed to marry; but they that have wives may be promoted to them, that of bishops excepted, who must always be single men.

SCRIPTURE.

1 Cor. vii. 7, 8, 9. *I would that all men were even as myself: but every one hath his proper gift from God; one after this manner, and another after that.—But I say to the unmarried, and to the widows: it is good for them, if they so continue, even as I.—But if they do not contain themselves,* let them marry.*—Ibid. 25.—*Now concerning virgins, I have no commandment of the Lord: but I give counsel, as having obtained mercy of the Lord, to be faithful.*—26. *I think therefore that this is good for the present necessity, that it is good for a man so to be.*—27. *Art thou bound to a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife.*—28. *But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned; nevertheless, such shall have tribulation of the flesh. But I spare you.*—32. *But I would have you be without solicitude. He that is without a wife,*

* εἰ δὲ οὐκ ἐγκρατεύονται.

is solicitous for the things that belong to the Lord, how he may please God.—33. But he that is with a wife, is solicitous for the things of the world, how he may please his wife; and he is divided.—35. And this I speak for your profit: not to cast a snare upon you, but for that which is decent, and which may give you power to attend upon the Lord, without impediment.

FATHERS.

To quote their sentiments on the subject, is unnecessary; for they unanimously, in all their writings, inculcate a compliance with the counsel of S. Paul; and, when the discipline of the church permitted marriage, themselves chose a life of voluntary celibacy. They saw, how true was the observation, that the married man was *divided*, and that *solicitude* for the things of the world was inseparable from the state. And where the fewer of these cares should be, there, they again saw, would the mind be more at liberty to *attend upon the Lord*, that is, to fulfill the duties of the ecclesiastical calling.

The Religious or Monastic State.

SCRIPTURE.

Matt. xix. 10, 11.—*His disciples say unto Jesus: if the case of a man with his wife be so, it is not good to*

marry. He said to them; all men receive not this word, but they to whom it is given. *—Ibid. 20.—*The young man saith to Jesus: All these* (the commandments) *have I kept from my youth, what is yet wanting to me?—Jesus saith to him: if thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.*—I Cor. vii. 7.—*I would that all men were even as myself: but every one hath his proper gift from God; one after this manner, and another after that.*—8. *But I say to the unmarried, and to the widows: it is good for them if they so continue, even as I.*—38. *Both he that giveth his virgin in marriage doth well; and he that giveth her not, doth better.* —40. *But more blessed shall she* (the widow) *be, if she so remain, according to my counsel; and I think that I also have the spirit of God.*

On the advice given by Christ, and by the apostle, in these passages, is founded the opinion, which Catholics entertain, of the expediency of what are called the evangelical counsels, that is, of *voluntary poverty, perpetual chastity,* and *entire obedience.* "When a counsel is given," says S. Jerom, "the will is left free: when a command, strict compliance is required." To live up to these counsels constitutes the character of the monastic profession; the vows or solemn promises, which are freely made, induce the obligation; and from this arises the perfection of the state. The fathers are unanimous in their praises; and it was early in the Christian church that the state was embraced by many. It was not, however, before the fourth century, that the eremitical life took a regular form in Egypt and other parts of the east; in the west, S. Benedict, towards the close of the fifth, gave that rule to his followers,

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* οὐ παντες χωρουσι τον λογον τουτον, ἀλλ' οἷς οἰδοται.

which is most admired, and which has been very generally adopted by the various founders of religious orders, male and female, in the western church.

The Sacrament of Matrimony.

Proposition XV.

We believe Matrimony *to be a sacrament of the new law, instituted by Christ; whereby a new dignity is added to the civil contract of marriage, and grace given to those who worthily receive it.*

SCRIPTURE.

Matt. xix. 6.—*What therefore God hath joined together, let not man put asunder.*—1 Cor. vii.—In the whole chapter, the apostle gives advice on the conduct of married persons, and on the respective states of celibacy and marriage; clearly considering it as a subject, in which the great duties of religion were involved.—39. *A woman is bound by the law as long as her husband liveth; but if her husband*

die, she is at liberty: let her marry to whom she will; only in the Lord.—40. *But more blessed shall she be, if she so remain, according to my counsel; and I think that I also have the spirit of God.*—Ephes. v.—In this chapter the apostle inculcates the mutual duties of man and wife, from the example of Christ and the church; of his union with which he states matrimony to be a sign or figure. He therefore contemplates matrimony, not as a mere civil contract, whereby a man is bound to a woman, but as something mysterious or sacramental: *For this cause*, he says, v. 31. *shall a man leave his father and mother: and shall stick to his wife, and they shall be two in one flesh. This is a great sacrament (or mystery): but I speak in Christ and in the church.*"—It may, however, be granted, that there is not any passage in scripture, in which any express mention is made of the institution of this sacrament.

FATHERS.

Cent. I.

S. Ignatius, G. C. "That the marriage may be in the Lord, and not in the flesh, the man and woman should consult the judgment of the bishop." *Ep. ad Polycarp, p.* 41.

Cent. II.

Tertullian, L. C. "How can I describe the happiness of that marriage, which the church approves,

the oblation confirms, the angels proclaim when sealed, and the father ratifies?"—*Lib. ad uxorem, c.* ix. *p.* 282.

Cent. IV.

S. Basil, G. C. "This bond of nature, this yoke, accompanied by a blessing,* unite together those who before were separated.—The wife must bear with her husband, though he be harsh, and savage in his manners, nor, on any account, seek for a separation. Does he strike? Still he is your husband. Is he drunken? He is united by nature. Is he rude, and hard to be pleased? Still, he is a part of yourself, and the most noble part."—*Hom.* vii. *in Hexam. T.* i. *p.* 68.

S. Gregory of Nyssa, G. C. "From what I have said, let no one imagine, that I disapprove of the institution of marriage; for I well know, that the blessing of God is upon it."—*L. de Virg. c.* viii. *T.* ii. *p.* 568.

S. Epiphanius, G. C. "The Holy, Catholic and apostolic Church believes, that those may be saved, who are bound together in lawful marriage; for, that *marriage is honourable*, (Heb. xiii. 4.) may be concluded, because Christ, when invited, assisted himself, to give his blessing to it. Had he refused, he might have been deemed an enemy to marriage, and not willing to receive others with kindness and indulgence. Marriage, therefore, is honourable, which he himself approved; and he was present, in order to silence those who argue against

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* ὡδια της ευλογιας ζυγος.

truth. Even it was on that occasion, that he wrought *T.* vi. first miracle, changing water into wine.—And this he did by signs and wonders to give a lustre to honourable marriage.—*Adversus Hæreses Hær.* lxvii. *T.* i. *p.* 714.

S. Ambrose, L. C. "We know, that God is the Lord and the guardian of marriage, who may not suffer another's bed to be defiled. He that commits this crime, sins against God, whose law he violates; whose favour he renounces: and therefore, because he sins against him, he loses the participation of this heavenly sacrament."—*L.* i. *de Abraham, c.* vii. *T.* i. *p.* 229.—"As the marriage must be rendered holy by the sacerdotal blessing;* how can that be termed a marriage, where there is no agreement of faith."—*Ep.* xxiii. *ad Vigil, T.* v. *p.* 232.

S. Siricius, L. C "That blessing, which the priest imparts, may be considered as a kind of sacrilege, if it be attended by any transgression."—*Ep. ad Himer, c.* iv. *Conc. Gen. T.* ii. *p.* 1019.

Council of Carthage, in 398, *L. C.* "When the parties are to receive the priest's blessing, let them be presented by their parents."—*Can.* xiii. *Conc. Gen. T.* ii. *p.* 1201.

S. John Chrysostom, G. C. "Whenever you are about to take a wife, read not only the laws of the land, but more than these, consider those of the church;† for by these, and not by those of the state, will God judge

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* *Velamine sacerdotali, & benedictione sanctificari oporteat.*

† μη τας ἐξωθεν ἀναγινωσκε νομους μονον, ἀλλα και προ ἐκεινων, τας παρ' ἡμιν κειμενας.

you in that day."—*Hom.* iii. *Quales ducendæ sint uxores. T.* iii. *p.* 212. *Edit. Bened.*—"Christians should banish from their weddings all devilish pomps, and the like; and introduce the servants of God and his priests; to have Jesus Christ in person amongst them, as he was at the marriage of Cana.—To what purpose do you bring in a priest to crave a blessing; and the next day, yourselves commit base actions?"—*Serm.* xviii. *T.* v. *p.* 242, 243. *Edit. Paris.* 1636.—"With truth did the apostle say, that this was a *great mystery*, that father and mother should be left, and that the man shall stick to her, who before was a stranger to him, and prefer her to all. This is indeed a mystery; and even parents, when this is done, take no offence."—*Hom.* xx. *in ep. ad Eph. T.* x. *p.* 1040.

Cent. V.

Innocent I. *L. C.* Speaking of a man, who had married another woman, while his wife was in captivity, he says: "Knowing this we decreed, agreeably to catholic belief, that that marriage was valid, which, by the divine grace, was first established; and that the second, the the first wife being living, and not repudiated by a divorce, could not be legitimate."—*Ep.* ix. *ad Probum. Conc. Gen. T.* ii. *p.* 1263.—"The blessing which the priest gives in marriage—must be considered as conformable to the law anciently appointed by God."—*Ep.* ii. *ad Victricium. Ibid. p.* 1251.

S. Augustin, L. C. In various parts of his works he speaks of marriage as a sacrament.—"In the marriages of our women, the sanctity of the sacrament is of

the greatest weight."*—*De Bono conjug. c.* xviii. *T.* vi. *p.* 335.—"In all nations, the great good of marriage consists in the propagation of children, and the fidelity of the the parties; but among Christians, there is, besides, the holiness of the sacrament." †—*Ibid. c.* 24. *p.* 337.—"In the city of God, in his holy mountain, that is, in the church, not the bond only, but the sacrament of marriage,‡ commands our respect."—*De fide et oper. c.* vii. *T.* iv. *p.* 27.—He exhorts the man to be continent before marriage. "because if he be not, he will not deserve to receive the benediction with his wife." §—*Serm.* ccxliii. *T.* x. *p.* 387.

S. Leo, L. C. "As then the nuptial union has, from the beginning, been so appointed, that, besides the conjunction of sexes, there should also be the sacrament of Christ and his church; it is plain, that the woman, who has no part in the nuptial mystery, can have no claim to matrimony."—*Ep.* ii. *al.* xcii. *ad Rusticum Narbon. p.* 408.

S. Cyril of Alexandria, G. C. "Christ was born of a woman; not that such birth arose from any necessity of his nature; but because it was his wish to entail his blessing on the origin of man, and reverse the curse that had been pronounced against him.—For the same reason also he would be present with his disciples at the marriage of Cana; that his blessing might give honour to it. This we have learned from the divine scriptures,

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* *Plus valet sanctitas sacramenti, quam fœcunditas uteri.*

† *Bonum nuptiarum est. . . . . etiam in sanctitate sacramenti.*

‡ *Non solum vinculum, verumetiam sacramentum.*

§ *Benedictionem accipere cum sponsa sua non merebitur.*

from the holy apostles, and the testimony of our fathers." *Ep. ad Nest. Conc. Gen. T.* iii. *p.* 408.—" When the marriage was celebrated, and the mother of Jesus was there, he himself came with his disciples, not to feast, but to work a miracle; and moreover to give a blessing to the principle of human life, as far as the body is concerned. For it was expedient, that he who came to renovate the nature of man, and to restore all things, should bestow a blessing, not alone on those who were then born, but should prepare a grace for those that were to come, and sanctify their origin.—By his presence, as he was the subject of joy to all, he gave a dignity to the nuptial bond, and diminished the pain of child-birth."—*In c.* ii. *Ioan. L.* ii. *c.* i. *T.* iv. *p.* 135.

*S. Maximus of Turin, L. C.** " The son of God goes to the marriage, that what, by his power, he, long before, appointed, he might now sanctify by his presence."—*Hom.* i. *de Epiph. BB. PP. Max. T.* vi. *p.* 9.

Council of Trent.

" The father of the human race, under the instinct of the holy Spirit, pronounced the bond of marriage to be perpetual and indissoluble, when he said: *This is now bone of my bones, and flesh of my flesh: Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be two in one flesh.* (Gen. ii.

* He was bishop of that city under Honorius, and alive in 465. He has left some homilies.

23. 24.) Our Saviour Christ, repeating these last words, as coming from God, added: *wherefore, they are no more two, but one flesh;* Matt. xix. 6. And straightway confirmed that bond of union, which Adam had declared, saying: *what therefore God hath joined together, let not man put asunder.* Ibid.—He, the author and perfecter of all the sacraments, by his passion merited for us that grace, which should give perfection to natural love; should strengthen the indissoluble union; and should sanctify the married couple. And S. Paul intimated the same, when he said: *Husbands, love your wives, as Christ also loved the church, and delivered himself up for it;* subjoining: *This is a great sacrament: but I speak in Christ, and in the church.* (Ephes. v.)—Wherefore, as matrimony, in the evangelical law, excels, through Christ, the primitive contracts, it is justly to be numbered among the sacraments of that law; and so have the fathers, the councils, and universal tradition always taught."—*Sess.* xxiv. *de Sacram. Matrim. p.* 238.

Ceremonies.

In the administration of the sacraments and in other parts of her religious offices, the Catholic church uses many rites and ceremonies, which have been derived from the most ancient times. This alone would be a sufficient motive for their retention, were there no other; as from that circumstance arises an additional proof of the antiquity of her faith and discipline. But these ceremonies, as they had in their primitive introduction, so in their retention they have besides, other advantages. They

excite attention; they impress the mind with a certain awe; to the unlearned they convey instruction; and, on all occasions, departing from the usages of common life, they give a peculiar dignity and character to whatever action is connected with the service of the Almighty. Nor does this ceremonial part of our religion, enforced by what God himself commanded in the old Law, any more than the rich dresses of our ministers, the decorations of our churches, and the general pomp of service, set off by incense, lights, and music, where circumstances will allow it,—all this does not affect that Christian simplicity, which the gospel inculcates, the seat of which is in the heart; nor that *adoration of the father in spirit and in truth* (Jo. iv. 23.); which Christ demands from his followers.

For each particular practice, in the Catholic church, which comes under the head of ceremonies, I could adduce the authority, were it necessary, of primitive times, as each is recorded in the writings of the fathers. Of antiquity, as just observed, the badge and glory of their church, even in things seemingly of little value, or not always agreeable to modern notions, Catholics are solicitously retentive. On one point I will be more particular.

The Sign of the Cross.

This sign is prescribed in our *Rituals* to be frequently used, particularly in the administration of baptism, and in the sacrifice of the altar, to signify, that all grace is derived from the passion of Christ.—The cross, besides, is marked on all parts of the dress of our ministers, and on the vessels appropriated to the service, to denote their

destination.—On the altars is raised a cross with the figure of a dead Christ on it, to bring to our minds, that it was he who died for the sins of the world, and that *there is no other name under heaven whereby we must be saved.*—Finally, we often sign ourselves with the sign of the cross, pronouncing the words; *In the name of the Father, and of the Son, and of the Holy Ghost;* thereby attesting our belief in the blessed Trinity, and in the Incarnation and death of our saviour.

SCRIPTURE.

1 Cor. i. 18.—*For the word of the Cross, to them indeed that perish, is foolishness; but to them that are saved, that is, to us, it is the power of God.*—23. *But we preach Christ crucified, to the Jews a stumbling-block, and to the gentiles foolishness.*—Ibid. ii. 2. *For I judged not myself to know any thing among you, but Jesus Christ, and him crucified.*—Gal. vi. 14.—*But God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world.*—Phil. ii. 8, 9.—*He humbled himself, becoming obedient unto death, even the death of the Cross. Wherefore God also hath exalted him, and hath given him a name which is above every name.*

FATHERS.

Cent. II.

Tertullian, L. C. "Whenever we move; when we enter and go out; in dressing, in washing; at table, when we retire to rest, during conversation—we impress on our foreheads the sign of the cross.—Should you ask for the scripture authority for this and such-like practices: I answer there is none; but there is tradition that authorises it, custom that confirms it, submission that observes it."*—*De Corona mil. c.* iii. iv. *p.* 289.

Cent. IV.

Lactantius, L. C. "As Christ, whilst he lived amongst men, put the devils to flight by his word, and restored those to their senses whom these evil spirits had possessed; so now his followers, in the name of their master, and by the sign of his passion, exercise the same dominion over them. The proof is easy. When the idolaters sacrifice to their Gods, they cannot proceed, if, a

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* *Ad omnem progressum atq. promotum, ad omnem aditum, & exitum, ad vestitum, ad calceatum, ad lavacra, ad mensas, ad lumina, ad cubilia, ad sedilia, quacunque nos conversatio exercet, frontem crucis signaculo terimus.*

christian being present, he sign his forehead with the cross; nor can the diviner give his responses. This has often been the cause of the persecutions we have undergone. And, in like manner, when some masters were on the point of sacrificing in the presence of their christian servants, the latter, by making the sign of the cross on the forehead,* so frightened away the Gods, that nothing could be collected from the bowels of the victims."—*Divin. Instit. L.* 4. *c.* xxvii. *p.* 225.

Eusebius of Cæsarea, G. C. He relates, speaking of the first Christian emperor Constantine, that he placed, in the most conspicuous parts of the city, images, representing our saviour; and in his palace a magnificent cross, "the sign of our Lord's passion." "And to me it seems," adds the historian, "that the religious prince viewed that sign as the defence and bulwark of his empire."—*De vita Constant. L.* iii. *c.* xlix. *p.* 605.

S. Athanasius, G. C. "In the midst of the incantations of the devils, only let the sign of the cross, which the gentiles ridicule, be used;† let Christ be merely named: the devils will be instantly put to flight; the oracles be silent; and all the arts of magic reduced to nothing."—*De Incarnat. T.* i. *p.* 89.

S. Basil, G. C. "If we attempt to reject those practices, as things of little moment, which rest on no written authority, we shall, by our imprudence, materially injure the gospel itself; even we shall reduce the very preaching of our faith to a mere name. Such (to mention that in the first place which is the most common) is

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* *Impositofrontibus signo.*

† χρησασθω τῳ σημειῳ τε γελωμενε παρα αὐτοις σταυρε.

the practice of making the sign of the cross, by those who put their hope in Christ.* In what writing has this been taught?"—*Lib. de Spiritu. S. c.* xxvii. *T.* iii. *p.* 54.

S. Ephrem, G. C. "Let us paint and imprint on our doors, on our foreheads, on our eyes, mouth and breast, and on all our members, this life-giving cross. Let us arm ourselves with this invincible armour of Christians—the vanquisher of death—the hope of the faithful—the downfall of heresies—the bulwark of the orthodox faith. Without this let us undertake nothing; but in going to bed and rising up, and working and eating and drinking and travelling by sea and by land, let us adorn all our members with this life-giving sign.†—Thus defended, no evil will hurt you.—By this sign have all nations been united in one church; in one faith; in one baptism; and knit together in charity."—*Serm. de cruce Domini T.* iii. *p.* 201. *Edit. Vossii.*—*p.* 377. *Edit. Oxon.*

S. Cyril of Jerusalem, G. C. "Let us then not be ashamed of the cross of Christ; and if any one so be, do thou at least openly mark it on thy forehead,‡ that the devils, beholding the royal ensign, may retire trembling. And use that sign, eating and drinking, sitting and lying, rising from bed, conversing and walking; in one word, use it on all occasions."—*Catech.* iv.

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* τῳ τυπῳ του σταυρου τους εἰς το ὀνομα του κυριου ἠλπικοτας καταση μαινεσθαι.

† ὁπλιζωμεθα το ἀηττητον ὁπλον των Κριστιανων—χωρις ἀυτ μηδεν ἐπιτελεσωμεν—παντα τα μελη ἡμων τῳ ζωοποιῳ σταυρῳ κατακοσμωμεν.

‡ συ φανερως ἐπι μετωπῳ σφραγιζ.

n. x. *p.* 54. Again, *Catech.* xiii. *n.* xviii. xix. *p.* 184, 187.

S. Ambrose, L. C. "The Christian people no longer undergo the pain of circumcision; but carrying with them the death of Christ, they imprint it every moment on the forehead,* knowing that, without the cross of our Lord, they cannot be saved."—*In Levit. ad Constant. T.* i. *p.* 451.

S. John Chrysostom, G. C. "Let no one then be ashamed of these symbols of our salvation, of these signs. The passion of our Lord is the origin, is the fountain of that happiness, by which we live, and are. With a joyous heart, as if it were a crown, let us carry about with us the cross of Christ. For by it is consummated whatever pertains to our salvation. When we are baptised, the cross of Christ is there; so also, when we partake of the most holy food of the eucharist, and in every other sacred exercise. Wherefore, let us, with earnestness, impress this cross on our houses and on our walls, and our windows, on our foreheads also and on our breasts.† It is the sign of our salvation, of our common liberty, of the meekness and humility of our Lord.—As often then as you sign yourself, pass over in your mind the general concern of the cross, suppress all the workings of anger and the other passions, and fortify your breast with firmness. It should be made not only on the body, but with great confidence on the mind. If it be done in this manner, not one of the wicked spirits when he sees the

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* *Per momenta singula fronti propriæ inscribit.*

† *δια τουτο και επι οικιας, και επι των τοιχων, και επι των θυριδων, και επι του μετωπου, και επι της διανοιας, μετα πολλης επιγραφομεν αυτον της σπουδης.*

spear that inflicted the deadly wound, will dare to assail you."*—*Homil.* lv. *in Mat. c.* xvi. *T.* vii. *p.* 594, 595.

S. Jerom, L. C. "Before every action, at every step, let your hand form the sign of the cross.†"—*Ep.* xxii. *ad Eustach. T.* i. *p.* 187.—The same advice he often repeats.

Cent. V.

S. Augustin, L. C. "What is this sign, with which all are acquainted, but the cross of Christ? which sign, if it be not applied to the foreheads of believers,‡ to the water with which they are regenerated, to the chrism with which they are anointed, and to the holy bread with which they are nourished, no rite is duly performed."§—*Tract.* cxviii. *in Joan. T.* ix. *p.* 225.—"It is not without cause, that Christ would have his sign impressed on our foreheads, as the seat of shame, that the Christian should not blush at the indignities offered to his master."—*Enar. in Ps.* xxx. *T.* viii. *p.* 73.—"The cross is now honoured; and from the places of punishment has passed to the foreheads of kings."—*Serm.* ii. *in Psal.* xxxvi. *Ibid. p.* 116.

S. Cyril of Alexandria, G. C. The emperor Julian is introduced, saying; "You Christians

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* οὐδεις ἐγγυς σου στηναι δυνησεται των ἀκαθαρτων δαιμονων.

† *Manus pingat crucem.*

‡ *Frontibus credentium.*

§ *Nihil eorum rite perficitur.*

adore the wood of the cross; you make the signs of it on your foreheads; you engrave it on the porches of your houses."—S. Cyril answers: "We hold nothing in more estimation than to mark this sign on our foreheads and on our houses. For the Saviour of mankind, despising ignominy, suffered on the cross, to deaden the force of natural corruption; to free man from the snares of death; to overturn the tyranny of sin; to still the raging law of the flesh in our members, and to make us his adorers in spirit—of all these favours the wood of the cross excites the remembrance, and presses upon us this thought of the apostle, that *one died for all.*"—*Lib.* vi. *Contra Julian. T.* vi. *p.* 194, 195.—"By the pillar here mentioned (*Is.* xix. 19.) is understood, either the holy temple, that is the Church, or the sign of the cross, with which the faithful are surrounded and fortified. With this we turn aside every attack of the devils; for the cross is to us as a wall not to be broken down.* In that we glory, as it brings salvation to us. Wherefore, the apostle says: *God forbid, that I should glory, save in the cross of our Lord Jesus Christ.*" (Gal. vi.)—*Lib.* ii. *Com. in Isaiam. T.* ii. *p.* 294.

Theodoret, G. C. "The objects before us confirm what we say: the world reclaimed from its former ignorance: Greeks, Romans, barbarians, pronouncing the name of a crucified God, giving honour to the sign of the cross, and, in place of many lying deities, adoring a Trinity of persons: the temples of those idols levelled with the ground: illustrious Christian churches every where raised!"—*De Provid. Dei Serm.* vi. *T.* iv. *p.* 580.—He relates in his history the incident of the apostate

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* πασαν διαβολικην επηρειαν ανατρεπουντες, και τας των δαιμονων ιφους διακρουομενοι.—τοιχος γαρ ημιν αρρηκτον ο σταυρος·

Julian being terrified by the appearance of some devils, whom he had evocated; when, in his fear, he made the sign of the cross on his forehead,* to which, when a Christian, he had been accustomed: the devils fled; and Julian acknowledged the power of the cross.—*Hist. Eccles. L.* iii. *c.* iii. *T.* iii. *p.* 124.

S. Nilus, G. C. "If you often imprint on your forehead and on your heart the sign of our Lord's cross, the evil spirits will fly from you; for they tremble at that blessed sign."†—*L.* ii. *Ep.* cccix. *p.* 270.—He repeats the same, *L.* iii. *Ep.* cclxxviii. *p.* 435.

Holy or Blessed Water.

From the history of the earliest ages of the church, we are informed, that it was the practice to bless all inanimate things destined for the use of man, and particularly such as were used in the services of religion. Thus a blessing was pronounced over the water and oil used in the administration of the sacraments. Besides this, water mixed with salt, that had been blessed, was placed at the porch of churches, with which the faithful washed their hands and signed their foreheads as they entered, and with the same water they and other things were often sprinkled by the minister. Of this ancient practice much still remains in the Catholic church, influenced as she is by

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* ἠναγκασε τυτον το δεος ἐπιθειναι τῳ μετωπῳ τυ σταυρυ το σημειον.

† ἀγαν φριττουσι το τοιυτον μακαριον σημαντρον.

the religious motives, which, in this and other concerns, actuated the founders of her discipline; and laudably tenacious, as I before observed, as she ever must be of antiquity.—*Salt*, mingled with the water, is deemed the emblem of prudence and incorruption; and the *water* denotes purity and innocence of heart; while he that enters the place of worship, and applies it, with the sign of the cross, to his forehead, is admonished by the action, with what cleanliness of heart and hand, he should appear in the presence of his maker.

The use of the Latin tongue in the service of the church.

That the apostles and the first founders of the Christian faith preached the gospel, and celebrated the holy mysteries, in the language of the several people, whom they converted, seems to be a point generally admitted. The languages, at that time, most dominant, were the Greek, Latin, and Syriac, in which, consequently, the Liturgies, or the forms of public prayer, would be principally compiled; while the Arminians, Copts or Egyptians, Ethiopians, and other less distinguished people, enjoyed also their particular Liturgies. But when, in process of time, from various causes, changes took place, and new tongues were spoken, the old still retained the place of honour; and the church, ever tenacious of antiquity, judged it proper not to depart from the forms which she had received. The *Deposite* of her faith was intimately interwoven with the primitive expressions of her liturgies.

Thus, when Greek ceased to be spoken in the many nations that formerly constituted, what was called, the Greek church, and even, as now, was not understood, the language of the liturgy remained; as was, and is, the case, among the Syrians, Copts, Arminians, and Ethiopians. The service is everywhere celebrated in a tongue, no longer intelligible to the people. On what grounds then is it required, that the western church, of which we are a part, should have followed another rule; particularly as, in this church, in all the countries within its pale, the Latin language, in the early ages, was every where sufficiently understood, if not spoken? And when the northern nations were reclaimed to the Christian faith, the established rule was not altered for this additional reason, that the use of the same tongue in the service might help to unite them more closely to the old church, and tend, in some degree, by this approximation, to soften and civilise their manners.

The general accord among all nations, professing the Catholic faith, not to admit any change in the language of their liturgies,—though, in many other respects, they were much divided—is a curious and important fact. And it must have rested on some general motives equally obvious to all.—They saw—what the experience of every day confirmed—that modern languages were liable to change; while those that had ceased to be spoken—from this very circumstance, and because, from the valuable works written in them, they were cultivated by the learned—were become permanently stable.—They saw, that the majesty and decorum of religious worship would be best maintained, when no vulgar phraseology debased its expression; that the use of the same language, which a Chrysostom spoke at Constantinople, and a Jerom at Rome, would unite, in a suitable recollection, modern with ancient times; and that the mere fact of the identity of language would be a convincing proof of the antiquity

of the Catholic faith.—They saw, that as this faith was every where one, so should there be, as far as might be, one common language, whereby the members professing it, might communicate with one another and with their ecclesiastical superiors, whether in council, or in any other form of intercourse.—And they saw—though some inconvenience would arise to the people, from their inability to comprehend the words of the liturgy—that this inconvenience would be greatly alleviated, if not almost entirely removed, should all instruction, in sermons and catechism, be delivered to them in their own tongue; all parts of the service be constantly expounded; and not a shade of darkness be permitted to remain. If, with all this caution, ignorance should still be found—as it will be found in many,—every ingenuous mind would ascribe it to the usual causes of ignorance, and not to any want of knowledge in the Greek or Latin tongues.

It is, certainly, gratifying, and highly profitable, from this uniformity of language, when a Catholic travels into distant countries, that he should every where find a service celebrated, to the language and ceremonies of which his ears and eyes had always been habituated. He can join in it; and though removed, perhaps a thousand miles, from home, the moment he enters a church, in the principal offices of religion he ceases to be a stranger. The western church has been particularly attentive, that her people might not suffer from this concealment of her mysteries; and the council of Trent thus ordains: "Though the sacrifice of the mass contain great instruction for the faithful, the fathers judged it not expedient, that it should be every where celebrated in the vulgar tongue. Each church, therefore, will retain its ancient and approved rites. But that the sheep of Christ may not hunger for want of food, and that little ones may not ask for bread, and there be no one to break it to them, the holy synod orders all pastors and them that have the cure of souls, frequently, and espe-

cially on Sundays and feasts, to expound some portion of what is read, and some mystery of the holy sacrifice."—*Sess.* xxii. *c.* viii. *p.* 194.—Beside this and the other instructions, which have been mentioned, the whole of the church service is translated into the language of each country, and, together with a variety of prayers for all occasions and all states of life, placed in the hands of the people.

Thus is our western church, one in faith and one in language, united, in the same bond of communion, with all the faithful of modern and of ancient times.

Precepts of the Church.

Proposition XVI.

We believe, that Christ has given to the pastors of his church a power to make laws, which all the faithful are bound to obey.

SCRIPTURE.

Matt. xviii. 17.—*And if he will not hear the church, let him be to thee as the heathen and the publican.*—Luke

x. 16.—*He that heareth you, heareth me; and he that despiseth you, despiseth me.*—The apostles, in the council of Jerusalem, decreed, as follows, *Acts* xv. 28, 29.—*For it hath seemed good to the Holy Ghost and to us, to lay no further burden upon you than these necessary things: that you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which things keeping yourselves, you shall do well.*—Ibid. xx. 28.—*Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the church of God, which he hath purchased with his own blood.*—Heb. xiii. 17.—*Obey your prelates, and be subject to them. For they watch, as being to render an account for your souls.*

FATHERS.

This power of making laws, and the consequent obligation of submitting to them, are too evident to require any proof from the fathers: I shall, therefore, only observe, that when the church enacted her laws, it was not her design to *lay further burdens* on the faithful, but to define the means whereby the commands of God might be more exactly fulfilled. Thus God commands, that the seventh day be *kept holy:* the church directs, that, on this day, the faithful shall assist at the sacrifice of the altar, as being the act of religion most grateful to heaven.—God commands all sinners to *repent,* and he commands them, if they would have life in them, to *eat the flesh of the son of man and drink his blood:* the church directs, that we confess our sins, at least once a year; and that, at Easter, we receive the holy communion.—God com-

mands, that we *mortify the deeds of the flesh*, that we chastise the body, and bring it into subjection: the church, that we may comply with this, appoints certain times and days to be devoted to abstinence and fasting.

The Fast of Lent.

Catholics observe the Fast of Lent, as a primitive institution, coming down to them, by an uninterrupted tradition from the apostolic ages.

FATHERS.

Cent. II.

Tertullian, L. C. When a Montanist, writing against the Catholics, he says: "They, indeed, fancy, that those days in the gospel are appointed for fasting, in which the bridegroom was taken away (*Mat.* ix. 15;) and that these are the only legitimate fasts of Christians, the legal observances of the Jews being abolished."—*L. de jejuniis. c.* ii. *p.* 982.

Cent. III.

Origen, G. C. "We have the days of Lent consecrated to fasting. Also the fourth and sixth days of

the week, on which we solemnly fast.—*Homil.* xi. *in Levit. T.* ii. *p.* 246.

Cent. IV.

Council of Laodicea, G. C. This council, which was held in Asia Minor about 364, among its various canons, enacts: "That all the days of Lent must be observed in fasting,* and not Thursday in the last week be excepted."—*Can.* l. *Conc. Gen. T.* i. 1506.

S. Athanasius, G. C. "These things were transacted (by Gregory the Arian) in the holy time of Lent itself, about the feast of Easter, when the brethren fasted."—*In Encycl. T.* i. *p.* 114.

S. Basil, G. C. "To them, who willingly undertake it, fasting is, at all times, profitable—but chiefly now, when a solemn fast is, every where, published. There is no island, no continent, no city, no nation, no corner of the earth, where it is not heard.—Let no one then exclude himself from the number of fasters; in which number every age, all ranks take their place."—*Homil.* ii. *de Jejun. T.* ii. *p.* 11.

S. Ephrem of Edessa, G. C. "Observe the fast of forty days, and give your bread to the hungry man."—*In Cant. Spirit. T.* ii. *p.* 10. *Edit. Vossii.*

S. Gregory of Nyssa, G. C. "The body may enjoy its ten months, and something more. Let me

* δει πασαν την τεσσαρακοστην νηστευειν ξηροφαγουντας.

have Lent, and the whole of it, in order to free myself from the mire."—*Serm. in princip. jejunii. In append. T.* iii. *op. S. Basil, p.* 253. *Edit. Paris.* 1618.

S. Ambrose, L. C. "Except Saturday and Sunday, we fast on every day in Lent."—*L. de Elia et Jejunio c.* 10. *T.* i. 532.

S. Epiphanius, G. C. "The Catholic church is used to observe the Lent before the seven last days of Easter, and to persevere in fasting, the Sundays excepted."—*In exposit. fidei n.* xxii. *T.* ii. *p.* 1105.

S. John Chrysostom, G. C. "Lent, and the holy exercises conjoined with it, are undertaken, that by them those crimes being wiped away, which, in the course of the year, we have committed, we may, with a holy confidence, be made partakers of the unbloody sacrifice."—*Homil.* xxii. *De ira. T.* i. *p.* 247.—"It is a common practice in Lent to enquire, how many weeks any one has fasted? And some answer, that they have fasted two, or three, or the whole six weeks. But where is the gain, if without good deeds we have fasted? If any one says, he has fasted the whole: be you able to say; I had an enemy, but we are reconciled.—If we barely abstain from certain meats, with the forty days the fast also passes; but in abstaining from sin, we keep a continual fast."—*Homil.* xvi. *ad Pop. Antioch. T.* i. *p.* 189.

S. Jerom, L. C. "According to apostolical tradition, at the proper season of the year, we observe Lent."—*Ep.* liv. *ad Marcellum T.* i. *p.* 600.—The fast of the whole year is alike, Lent excepted; during which more severity must be used."—*Ep.* xxii. *ad Eustoch. T.* i. *p.* 186.

Cent. V.

S. Augustin, L. C. "From the fasts of Moses and Elias in the old law, and from that of Christ in the gospel, Lent rests on their authority. Christ fasted forty days to shew, that the gospel differed not from the law and the prophets."—*L.* ii. *ad Inquisit. Januarii c.* xv. *T.* ii. *p.* 218.—"Before Easter we fast forty days."—*Tract.* xvii. *in Joan. T.* ix. *p.* 61.—"These are the forty days most holy over the earth, which all Christians, whom God reconciles to himself in Christ, observe with singular devotion, as Easter approaches."—*Serm. de diversis.* lxxiii. *T.* x. *p.* 548.

S. Leo, L. C. "Let the apostolical institution of forty days be spent in fasting; not by abstaining from food merely, but by abstaining from vice.—*Serm.* vi. *de Quadrag. p.* 222.—"The present days demand our particular devotion, days approaching to that awful mystery of divine mercy. In them, with reason, were the greater fasts ordained by the apostles, whom the holy spirit instructed, that we, uniting ourselves to the cross of Christ, may take a part in the sufferings which he underwent for us."—*Ibid. Serm.* ix. *p.* 230.—It appears from the passage, which I have quoted from S. Chrysostom, (and others might be adduced) that, though Lent, at this time, was observed by all, the number of days was not every where the same.

Ember Days and the Vigils of Feasts.

These days, observed by us as fasts, are very ancient; and S. Leo, in the fifth century, speaks of the first as equally venerable with the institution of Lent.

FATHERS.

Cent. V.

S. Leo, L. C. "This observance of temperance is strongly prescribed in the ecclesiastical fasts, which, by the guidance of the holy spirit, are so distributed through the course of the year, that each season shall have its allotted abstinence. We keep the vernal fast in Lent; that of summer in the week of pentecost; that of autumn in the seventh month; and in the tenth that of winter. Thus we learn, that the divine precepts apply to all seasons; and that, for our edification, all things are subservient to God."—*Serm.* viii. *de Jejunio.* x. *mensis. p.* 138.—It cannot be doubted, that every Christian observance is founded on the will of heaven; and that what the church has received for the promotion of piety, is derived from apostolical tradition and the teaching of the divine spirit. This spirit, at this time in the hearts of the faithful, presides over his own institutions, that all may understand them, and all obey them."—*Serm.* ii. *de*

Jejun. Pent. p. 331.—He, in other places, observes, why these fasts were instituted; that, in each season of the year, some days be particularly devoted to the service of God in penitential exercises; and, at the same time, that his blessing be implored on the fruits of the earth.

The Vigil-fasts, before the more solemn feasts, are equally ancient.

Abstinence on certain days.

As the fast of Lent and of the other days just mentioned, consists in abstaining from flesh-meat, and in taking only one meal; so have we other days, such as Friday and Saturday in each week, and a few others, on which the above abstinence is alone commanded.

This observance is also very ancient, though, primitively, fasting was joined to the abstinence, and in the church of Africa, S. Augustin observes, Wednesday, not Saturday was kept.—*Ep.* lxxxvi. *ad Casulanum, T.* ii. *p.* 148.—Friday was chosen, and distinguished by mortification, to keep alive in us the memory of Christ's passion on that day; and Saturday, that we may always reflect, that preparation is necessary for the due celebration of the following feast.

Whatever God has made, *is good;* and *that, which goeth into the mouth, defileth not a man.* (Mat. xv. 11.); but, by abstaining from what is most grateful to the appetite, we learn temperance and self-command, while not to obey the ordinances of God and his church, must cause defilement. So did Adam sin. From the practice of all nations in the day of distress, it may be said, that

the universal voice of conscience tells man to fast, as a means of propitiating heaven; but if, in public or private fasting, good works and the spirit of sincere repentance accompany not the act, it is no better than the fast of the beasts of Nineveh. *They fed not, nor did they drink water.—Jonah* iii. 7.

Relics, Pictures and Images.

Proposition XVII.

God alone is the object of our worship *and* adoration; *but Catholics shew honour to the relics of saints; and they place images and pictures in their churches, to reduce their wandering thoughts, and to enliven their memories towards heavenly things. They shew, besides, a* respect *to the representations of Christ, of the mysterious facts of their religion, and of the saints of God, beyond what is due to every profane figure; not that they can believe any* virtue *to reside in them, for which they ought to be honoured; but because the honour given to pictures is referred to the* prototype, *or the thing represented.*

Proposition XVIII.

They maintain also, that honour and respect are due to the Bible, *to the* Cross, *to the name of* Jesus, *to* churches, &c. *as things peculiarly appertaining to God; and to* kings, magistrates, *and* superiors: *to whom honour is due, honour may be given, without any derogation from the majesty of God, or that divine worship which is appropriate to him.*

Relics of Saints.

SCRIPTURE.

We read in the fourth Book of Kings, ii. 14. *that when Eliseus smote the waters of Jordan with the mantle of Elias, they parted, and the prophet passed over.*— Again, xiii. 21. *When a dead man was let down into the sepulchre of Eliseus, no sooner did he touch the bones of the prophet, then he revived, and stood up on his feet.*— Matt. ix. 20, 21, 22.—*And behold a woman who was troubled with an issue of blood twelve years, came behind*

him, and touched the hem of his garment. For she said within herself: if I shall but touch his garment, I shall be healed. But Jesus turning about, and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour.—Acts v. 14, 15, 16.—*And the multitude of men and women that believed in the Lord was more increased: Insomuch, that they brought forth the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow at the least might overshadow any of them, and they might be delivered from their infirmities: who were all healed.*—Ibid. xix. 11, 12.—*And God wrought by the hand of Paul more than common miracles. So that even there were brought from his body to the sick, handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them.*

FATHERS.

The veneration, of which I here speak, was first, in the early ages, exhibited to the remains or relics of the martyrs; and afterwards to those of other holy and eminent men, whose sanctity was solemnly acknowledged by the church.

Cent. II.

The Church of Smyrna. In the History of Eusebius, is a letter from this church, in which, after giving an account of the martyrdom of S. Polycarp, their bishop, they say: "Our subtle enemy, the devil, did his utmost, that we should not take away the body, as many of

us anxiously wished. It was suggested, that we should desert our crucified master, and begin to worship Polycarp. Foolish men! who know not, that we can never desert Christ, who died for the salvation of all men; nor worship any other. Him we adore as the son of God; but we shew deserved respect to the martyrs, as his disciples and followers. The centurion, therefore, caused the body to be burnt. We then gathered his bones, more precious than pearls and more tried than gold,* and buried them. In this place, God willing, we will meet, and celebrate with joy and gladness the birth-day of his martyr, as well in memory of those, who have been crowned before, as, by his example, to prepare and strengthen others for the combat."—*Hist. Eccl. L.* iv. *c.* xv. *p.* 170, 171.

The Church of Jerusalem. Eusebius speaks, in other places, of the honours that were shewn to the relics of martyrs, and also relates, that the chair in which S. James, the first bishop of Jerusalem, sat, had been preserved with great reverence down to his own time, that is, to the fourth century. "Thus," he observes, "the Christians of ancient and of the present times sufficiently evinced, with what respect the servants of God should be honoured."†—*Ibid. L.* vii. *c.* xix. *p.* 344.

The Church of Antioch, &c. Early, in this same second century, by the command of the emperor Trajan, S. Ignatius, bishop of Antioch, suffered martyrdom at Rome; when his bones as "an inestimable treasure" were carried back into the east.—Similar honours,

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* ἀνελομενοι τα τιμιωτερα λιθων πολυτελων και δοκιμωτερα ὑπερ χρυσιον ὁστα αὐτου.

† ὁιον—ὁι τε παλαι και ὁι εἰς ἡμας ἐσωζον τε και ἀποσωζουσι σεβας.

we read, were, at this time, paid to the remains of other martyrs.—*Acta sincera Martyrum apud Ruinart passim.*

Cent. IV.

S. Hilary, L. C. "The holy blood of the martyrs is every where received, and their venerable bones* daily bear witness; while before them the devils tremble; maladies are expelled; and wonders wrought."—*L. contra Constant. p.* 1243.

S. Basil, G. C. "Affection to our departed brethren is referred to the Lord, whom they served; and he who honours them, that died for the faith, shews, that he is inspired by the same ardour; so, that one and the same action is a proof of many virtues."—He is writing to S. Ambrose of Milan, who had requested from him the body of S. Denys. He then relates, that, much against the will of those who possessed them, the relics had been taken up, and sent; and that of their being genuine there was not the smallest doubt.—*Ad Ambros. Mediol. Ep.* cxcvii. *T.* iii. *p.* 287.—"If any one suffer for the name of Christ, his remains are deemed precious.† And if any one touch the bones of a martyr, he becomes partaker, in some degree, of his holiness, on account of the grace residing in them. Wherefore, *precious in the sight of God is the death of his saints.*"—*Serm. in hæc verba Psal.* cxv. *T.* i. *p.* 375.—"I am greatly pleased, that you have raised an edifice to the name of Christ.—And I am de-

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* *Veneranda ossa.*

† τιμια τα λειψανα των ὁσιων αὐτῶ.

sirous, should I be able to procure some relics of martyrs,* to join you in your solicitude and labour."—*Ep.* ccccviii. *Arcadio Episc. T.* iii. *p.* 142.

S. Ephrem, G. C. "The dead operate as the living: they heal the sick; expel devils, and, by the power of Christ, put to flight all their malicious designs. The grace of the divine spirit, which works miracles in them, ever resides in the relics of the saints." †—*In Encom. Omnium SS. T.* iii. *p.* 241.—*Edit. Vossii.*—"See, how the relics of the martyrs still breathe! who can doubt of these martyrs being still alive? Who can believe, that they have perished?" He then extols the virtues of relics, and exhorts the faithful, in every distress, to have recourse, with confidence, to them: "For the deity dwells in the bones of the martyrs, and, by his power and presence, miracles are wrought." ‡—*T.* v. *p.* 349. *Ed. Card. Quirini.*

S. Cyril of Jerusalem, G. C. "From the fact of a dead man being restored to life by touching the body of Eliseus, we learn, that, when the soul is departed, a certain virtue remains in the bodies of saints; and that, on account of the merit of the souls which resided in them. Of this we cannot doubt. For if the handkerchiefs and aprons, mere external appendages, (of which we read Acts xix.) cured the sick that touched them; more efficacious, we may conclude, would be the body of the prophet." §—*Catech.* xviii. *n.* viii. *p.* 267.

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* λειψανα μαρτυρων.

† *Sanctis reliquiis gratia adest Spiritus Sancti, quæ cuncta in eis miracula edit.*

‡ *In eorum ossibus habitat Deus, ejusque vi, ac numine cuncta præstant miracula.*

§ ποσῳ μαλλον αὐτο το σωμα του προφητου ὑγιειᾳ τον νεκρον.

S. Ambrose, L. C. "If you say to me: what is it, that you honour in a body, now dissolved and consumed, of which God has no longer any care? I ask you; what is it that the prophet means, when he says: *Precious in the sight of God is the death of his saints?* And when he again says: *To me, O God, thy friends are exceedingly honourable?* It is our duty to honour the servants of God, and much more his friends, of whom it is elsewhere written: *The Lord keepeth all their bones; not one of them shall be broken.* I honour, therefore, in the body of the martyr, the wounds, that he received in the name of Christ; I honour the memory of that virtue, which shall never die; I honour those ashes, which the confession of faith has consecrated; I honour in them the seeds of eternity; I honour that body, which has taught me to love the Lord, and not to fear death for his sake. And why should not the faithful honour the body, which even the devils venerate:* which they tormented indeed in death, but to which they must shew respect in the sepulchre? I honour then the body, which Christ himself honoured in the sword, and which with him will reign in heaven."—*Serm.* lv. *in natali S S. Martyr. Nazarii et Celsi. T.* v. *p.* 146.

S. Gregory of Nyssa, G. C. "Let us consider, how eminent, how glorious is the present state of the saints. The soul, indeed, having left this earth, rests in its proper place, and freed from the body, lives with its equals; while the body, its venerable instrument, and by whose bad affections it was not defiled, occupies an august and sacred station, arranged with honour and decorated with due care. Thus preserved, as a thing of inestimable value,† it waits for the day of renovation."—

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* *Cur non honorent corpus illud fideles quod reverentur & dæmones?*

† ὡσπερ το κειμηλιον πολυτιμητον.

He goes on to shew, how anxiously the dust is sought for, which had surrounded the body of the martyr; and what a happiness it is esteemed to be allowed to touch his relics. —*Orat. de S. Theodoro Mart. T.* ii. *p.* 1011.

S. Asterius, G. C. "Wherefore, decently disposing of the bodies of the martyrs, let us preserve them for ages to come, as gifts of high value.* By them we are fortified; and the church is protected, as a city is guarded by an armed force."—*Homil. in S S. Martyres. T.* i. *p.* 186: *In N. Auctario Combefis. Paris.* 1648.

S. John Chrysostom, G. C. "That which neither riches nor gold can effect, the relics of martyrs can. Gold never dispelled diseases, nor warded off death: but the bones of martyrs have done both. † In the days of our forefathers the former happened; the latter in our own."—*Homil.* lxxi. *S. Drosidis Mart. T.* v. *p.* 882.— "God has divided the martyrs amongst us, taking to himself their souls, and leaving to us their bodies, that these may be a monument to us of lasting courage. ‡ For if a coward, when he beholds the bloody arms of a warrior, his shield, his spear, his helmet, is roused to action, and burns to emulate his prowess; shall not we, though of all the most dastardly, when we look on, not the weapons, but the body itself of the saint, which was deemed worthy to bleed in the cause of Christ, shall not we feel a promptitude of mind to engage in the same warfare?—For this reason it is, that God, until the day of the resurrection, has entrusted to us the bodies of his saints."—*Ho-*

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* ὡς κειμηλια πολυ τιμητα.

† μαρτυρων ὀστια ἀμφοτερα ταυτα ἐιργασατο.

‡ ἱνα ἐχωμεν ὑπομνησιν ἀρετης δἰηνεκως τα ἁγια τουτων ὀστεα.

mil. de S. Juliano. T. i. *p.* 542.—" Next to the power of speech, the monuments of saints are best adapted, when we look on them, to excite us to the imitation of their virtues*. Here when any one stands, he feels himself seized by a certain force: the view of the shrine strikes on his heart; he is affected, as if he that there lies were present, and offered up prayers for him. Thus does a certain alacrity come over him, and changed almost to another man, he quits the place.—Not without reason then has God left us the remains of saints." †—*Lib. contra Gentiles. T.* i. *p.* 670.—*See Hom. de S. Pelagia, Ibid. p.* 491.—*Orat. de S. Ignatio M. p.* 498.—*Hom. de SS. Berenice, &c. p.* 557.—*Hom. de Martyr. Ægypt. p.* 770.

S. Jerom, L. C. Writing against Vigilantius, who denied, that veneration was due to the sepulchres of of martyrs, he says: " Are we then guilty of sacrilege; when we enter the basilics (churches) of the apostles? Was the emperor Constantius guilty, who translated to Constantinople the holy remains of Andrew, Luke, and Timothy, before which the devils tremble, and confess the presence of those saints? Is Arcadius, at this time, guilty; who has brought into Thrace the bones of the ancient prophet Samuel? Are all the bishops not guilty only, but to be deemed fools, who carried those sacred relics, enveloped in silk, and reposed in golden vessels? Finally, are the people of all the churches fools, who met them; who, in exultation, received them, as if they had seen the holy prophet present before them? From Palestine to Chalcedon, as from a hive, the multitude flocked together, and in one

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* οἱ των ἁγιων ταφοι προς το διεγειρειν εἰς τον ἱσον ζηλον τας των θεωμενων ἀυτους ψυχας.

† δια ταυτα ἡμιν τα λειψανα τῶν ἁγιων ἀφηκεν ὁ Θεος.

voice, poured out praises to God."—*Lib. Adversus Vigilant. T.* i. *p.* 590.—" We worship not, we adore not the relics of the martyrs;—but we honour the relics of the martyrs, that our minds may be raised to him, whose martyrs they are. We honour them, that this honour may be referred to him, * who says: *He that receiveth you, receiveth me.*—And if the remains of martyrs deserve not this honour, what mean the words: *Precious in the sight of God is the death of his saints?* If he that touches them is defiled, how could the body of Eliseus restore life to the dead man?"—*Ep.* liii. *ad Riparium, T.* i. *p.* 583, 584.

Cent. V.

S. Augustin, L. C. He relates a miracle that was wrought at Milan, while he resided there with S. Ambrose, in the presence of the bodies of certain martrys lately discovered; as likewise another extraordinary cure, effected by similar means, in his own country: but he dwells chiefly, as more immediately under his own eye, on a variety of wonderful facts, attested by the whole country, and verified by himself, produced by the relics of the Protomartyr S. Stephen.—*De Civit. Dei L.* xxii. *c.* viii. *T.* v. *p.* 1486.—Speaking, on another occasion, of these miracles, he observes: " A small portion of dust called together so great a multitude: the dust lay hidden, but its beneficial effects were made public. Consider, my bre-

* *Honoramus reliquias martyrum, ut eum, cujus sunt martyres, adoremus. Honoramus servos, ut honor servorum redundet ad Dominum.*

thren, what God reserves for us in the land of the living, who, from the ashes of the dead, confers these signal benefits. The body of S. Stephen may be deemed of little value; the merit of his faith commands our praise. But let us so hope to receive temporal blessings, that, by imitating him, we may deserve those that are eternal."—*Serm.* xcii. *de S. Stephano T.* x. *p.* 563.—" Divine Providence, by the wonders which he works by the relics of martyrs, gives to these relics a more abundant honour; while that which to the eye is void of beauty, attests more strongly the presence of the author of life."—*Serm. in Natal. S. Vincent. T.* x. *p.* 437.—On the general subject of miracles, he says: " Some men ask—why are not such miracles, at this time, wrought, as formerly, you declare, were?—I could answer, that then they were necessary for the conversion of the world. But he who now requires prodigies, is himself the greatest; not believing when the world believes. Their pretended difficulty, however, shews, that they do not admit even those ancient miracles." He pursues this subject with his usual acuteness, and then observes, that miracles are now wrought, but not with the celebrity of former times, and not being often committed to writing, they are not read to the people as are those recorded in the scriptures. He then proceeds to detail the facts, which I have mentioned, to some of which he was an eye-witness.—*De Civit. Dei, ut supra. p.* 1482.—The three Greek historians, Socrates,* Sozomenus, † and Theodoret, ‡ who lived in this century, have recorded a singular fact, in which the emperor Julian, who had renounced the Christian faith, was, in the preceding century, concerned. Being at Antioch, near which was a celebrated grove sacred to Apollo, he con-

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* *L.* iii *c.* xviii. *p.* 194. † *L.* v. *c.* xix. *p.* 210.

‡ *L.* iii. *c.* x. *p.* 130.

sulted the oracle, anxious to learn something that imported him to know. No response was given; and the priests assured him, that none could be given, till some bodies were removed that were buried near the grove. These were the bodies of S. Babylas, once bishop of Antioch, and of his companions, martyrs. Julian ordered the relics to be removed, which was done with great pomp. But fire, as it was believed, from heaven, not long after this, fell on the temple, of which the walls only remained, as attested by S. John Chrysostom, who himself relates the same history.—*Lib. contra Gentiles. T.* i. *p.* 647.

*Council of Carthage, L. C.** "Let those altars be overturned by the bishop of the place, which are erected about the fields and the roads, as in memory of the martyrs, in which is no body, nor any relics.†—Care also must be taken, to ascertain genuine facts. For altars, which are raised from dreams and the idle fancies of men, must not be supported."—*Can.* xiv. *Conc. Gen. T.* ii. *p.* 1217.

S. Isidore of Pelusium, G. C. "If it cause offence, that we honour the remains of the martyrs, on account of their love of God and their constancy in suffering; enquire of those who have received cures from them, ‡ and learn, what the relief has been. Thus, ceasing from ridiculing what we do, you will rather imi-

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* Seventy-three bishops assisted at this council, which was called for the purpose of re-establishing the ancient discipline of the African Church, and of reforming abuses. It was held in 398, and is commonly called the fifth of Carthage; though in the order of time, it be only the third.

† *In quibus nullum corpus, aut reliquiæ martyrum.*

‡ ἐρωτησον τῆς ἐξ ἀυτων τας ἰασεις λαμβανοντας.

tate what is right and praise-worthy."—*Ep.* lv. *L.* i. *p.* 17.

Theodoret, G. C. "The souls of these triumphant martyrs dwell above, associated with the choirs of angels; while their bodies are not confined each in its monument, but cities and villages dividing them among them, call them (the martyrs) the preservers and physicians of their souls and bodies. * They venerate these saints as the presidents and guardians of their cities, and through their intervention with the Lord of all, obtain many blessings. Their kindness is not divided, as the body may be; and the smallest portion has the same power as the undivided martyr. Favours are distributed, as the faith of the suppliant is strong. That this is so, those (votive) offerings, which have been presented for the recovery of health, publicly attest. They represent eyes, or feet, or hands.—But while the power of the dead is thus proclaimed, this power also proclaims, that their God is the true God."—*Serm.* viii. *contra Gentes, T.* iv. *p.* 593. 606.

S. Cœlestin, L. C.† In his letter to the general council of Ephesus, he says: "I entreat you, my brethren, let that brotherly love alone be considered, in which we ought to remain united, according to the advice of John the apostle, whose relics, now present with you, you venerate."‡—*Conc. Gen. T.* iii. *p.* 615.

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* σωτηρας και ψυχων και σωματων και ιατρους ονομαζουσι.

† He succeeded Boniface the first, in the chair of Rome, in 422. and died in 432.

‡ ὃ ταλειψανα παροντες ἐτι μικατε.

Council of Trent.

The synod decrees: "That the bodies of holy martyrs and of others now living with Christ, which were the members of Christ, and the temple of the holy spirit, and which shall be raised by him to eternal life, and be glorified, are to be venerated by the faithful. Through them many benefits are bestowed on men by God; so that they, who affirm, that no veneration and honour are due to the relics of saints, or that to honour them and other sacred monuments, is useless, as likewise to celebrate the memories of saints in order to obtain their aid—are absolutely to be condemned, as the church has condemned, and does now condemn them."—*Sess.* xxv. *de Invocat. SS. p.* 288.

Pictures and Images.

SCRIPTURE.

Exod. xxv. 18.—*The Lord spoke to Moses, saying: Thou shalt make two cherubim of gold; of beaten work shalt thou make them, on both sides of the mercy-seat.*—Numb. xxi. 8, 9.—*And the Lord said unto Moses: Make a brazen serpent, and set it for a sign: every one that is bitten, when he looketh upon it, shall live. And Moses made a brazen serpent, and set it for a sign, which when they that were bitten, beheld, they were healed.*—4 Kings

xviii. 4.—*Ezechiah removed the high places, and broke the images, and cut down the groves, and broke in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it.*—3 Kings vi. 29.—*And Solomon carved all the walls of the Temple round about with carved figures of Cherubim and palm-trees, and open flowers within and without.*—32.—*The two doors also were of olive-tree; and he carved upon them the figures of Cherubim and palm-trees, and open flowers, and overlaid them with gold.*—Ibid. vii. 23.—*And he made a molten sea.*—25. *And it stood upon twelve oxen, three looking toward the north, and three toward the west, and three toward the south, and three toward the east.*—29. *And on the borders that were between the ledges were lions, oxen, and cherubim.*

These various figures were made by the express command or sanction of God, given to Moses and Solomon, and dedicated to religious purposes, after the prohibition so distinctly marked in the first Commandment. (Exod. xx. 4, 5.)—*Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in earth beneath, or in the waters under the earth: thou shalt not adore them, nor serve them.*

FATHERS.

It cannot be necessary, that, on this subject, I should adduce any authorities from the fathers, which would prove that, in the early ages, particularly from the time of Constantine, painted representations of mysterious facts, of the cross, of the lives of saints, were exhibited in the places of public worship. They were designed for ornament, but more for instruction, that the unlearned particularly might read in them the mysteries of man's

redemption, and while they contemplated, as painted on the walls, the sufferings and deaths of the martyrs, they might be excited to an imitation of their constancy in the cause of truth.

S. Gregory of Nyssa, G. C. Thus speaks to his audience, when celebrating the feast of the martyr Theodorus: "When any one enters such a place as this, where the memory of this just man and his relics are preserved, his mind is first struck—while he views the structure and all its ornaments—with the general magnificence that breaks upon him. The artist has here shewn his skill in the figures of animals, and the airy sculpture of the stone; while the painter's hand is most conspicuous in delineating the high achievements of the martyr; his torments; the savage forms of his executioners; their furious efforts; the burning furnace; and the happy consummation of the laborious contest. The figure of Christ is also beheld, looking down upon the scene. Thus, as in a book the letters convey the history, so do the colours describe the conflict of the martyr, and give the beauty of a flowery mead to the walls of our temple. The picture, though silent, speaks, and gives instruction to the beholder;* nor is the mosaic pavement, which we tread on, less instructive."—*Orat. de Theod. Martyr. T.* ii. *p.* 1011.

Council of Trent.

The Synod decrees: "That images of Christ, of the blessed virgin, and of other saints, are to be exposed and

* ὁιδεν γαρ και γραφη σιωπωσα ἐν τοιχῳ λαλειν.

retained particularly in churches, and that due honour and veneration are to be shewn to them; not as believing that any divinity or virtue is in them, for which they should be honoured; or that any thing is to be asked of them, or any trust be placed in them, as the Gentiles once did in their idols: but because the honour given to pictures is referred to the prototypes, which they represent; so that through the images, which we kiss, and before which we uncover our heads, and kneel, we may learn to adore Christ, and to venerate his saints."—*Sess.* xxv. *de Invocat. S S. p.* 289.

The Invocation of Angels and Saints.

Proposition XIX.

Catholics believe, that the Angels and the Saints in heaven, replenished with charity, pray for us the fellow members of the latter here on earth; that they rejoice in our conversion; that seeing God, they see and know in him all things suitable to their happy state; And that God may be inclined to hear their requests made in our behalf, and for their sakes may grant us many favours—therefore, we believe, that it is good *and* profitable *to invoke their intercession.—Can this manner of invocation be*

more injurious to Christ our Mediator, *than it is for one Christian to beg the prayers of another here on earth? However, Catholics are not taught so to rely on the prayers of others, as to neglect their own duty to God.—in imploring his divine mercy and goodness; in mortifying the deeds of the flesh; in despising the world; in loving and serving God and their neighbours; in following the footsteps of Christ our Lord, who is the way, the truth, and the life: to whom be honour and glory for ever and ever. Amen.*

SCRIPTURE.

Job xii. 12.—*The angel Raphael says to Tobias: When thou didst pray with tears, and didst bury the dead —I offered thy prayer to the Lord.*—2 Machab. xv. 12, 13, 14.—Judas relates a vision, in which he saw the late high-priest Oniah, whom he deseribes as he appeared to him—stretching out his arms, and praying for the whole of the Jews. He then mentions another personage, whom he saw, of whom Oniah says: *This is the lover of the brethren and of the people of Israel: This is Jeremiah the prophet of God, who prays much for the people, and for the holy city.*—Luke xv. 7. 10. *I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance.—So I say to you, there shall be joy before the angels of God upon one sinner doing penance.*

Apocal. v. 8. *And when he had opened the book, the four living creatures, and the four and twenty ancients, fell down before the lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.*

FATHERS.

Cent. II.

S. Irenæus, L. C. "And as Eve was seduced to fly from God, so was the virgin Mary induced to obey him, that she might become the advocate of her that had fallen." *—*Adver. Hæres. L.* v. *c.* xix. *p.* 429.

Cent. III.

Origen, G. C. "Who can doubt, that our holy fathers aid us by their prayers,† and strengthen and excite us by the example of their actions, as also by the writings, they have left us; herein teaching and instructing us how to fight against the adverse powers, and in what manner these contests are to be maintained? Thus they fight for us, and advance armed before us."—*Homil.* xxvi. *in Num. T.* ii. *p.* 373.—"And of all the holy

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* *Uti virginis Evæ virgo Maria fieret advocata.*

† *Orationibus nos juvent.*

men who have quitted this life, retaining their charity towards those whom they left behind, we may be allowed to say, that they are anxious for their salvation, and that they assist them by their prayers and their mediation with God.* For it is written in the books of the Maccabees: *This is Jeremiah the prophet of God, who always prays for the people.*" —*Lib.* iii. *in Cant. Cantic. T.* iii. *p.* 75.—" The angels are every where present: come then, thou angel, receive him that is changed from his former error; from the doctrine of demons; from loud-speaking iniquity; and having received him, sooth him as a kind physician, and instruct him, for he is yet young.—And call to thee the associates of thy ministry, that together you may train to the faith all those that have been deceived. *For there is greater joy in heaven upon one sinner that doth penance, than upon ninety-nine just.* Every creature exults, and rejoices with those that shall be saved. *For the expectation of the creature waiteth for the revelation of the sons of God.* (Rom. viii. 19.)—*Homil.* i. *in Ezechiel T.* iii. *p.* 358.

S. Cyprian, L. C. " Let us be mindful of one another in our prayers; with one mind and with one heart, in this world and in the next, let us always pray, with mutual charity relieving our sufferings and afflictions. And may the charity of him, who, by the divine favour, shall first depart hence, still persevere before the Lord; may his prayer, for our brethren and sisters, not cease." † —*Ep.* lx. *p.* 143.—" Boldly endure, advance in spirit, arrive happily: then remember us, when the single state,

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* *Juvare eos precibus suis, atque interventu suo apud Deum.*

† *Et quis istinc nostrum prior divinæ dignationis celeritate præcesserit, perseveret apud Dominum nostra dilectio, pro fratribus et sororibus nostris apud misericordiam Patris non cesset oratio.*

which you have embraced, shall begin to be rewarded." * —*De Habitu. Virg. p.* 103.

Cent. IV.

Eusebius of Cæsarea, G. C. "Plato observes, that they who nobly die in battle, shall be venerated as heroes, and their monuments be renowned.—How well does this apply to the deaths of those friends of God, who are justly called the soldiers of genuine piety! For it is our practice to honour their sepulchres, there to utter our prayers and our vows, and to venerate their blessed souls; † and this we say is justly done."—*Præpar. Evang. L.* xiii. *c.* xi. *p.* 663. *Coloniæ* 1688.—"We, indeed, have not been deemed worthy to fight to the last, and to spill our blood for the Lord; but because we are the children of those who thus died, cloathed, as it were, with their virtue, we pray to find mercy through them,‡ saying: *Be propitious, O God, to the children of the slain.*"—*Comment in Psal.* lxxviii. *p.* 487. *Ed. Paris.* 1706.—"May we be found worthy by the prayers and intercession of all the saints." §—*Com. in Isai. p.* 593. *Ibid.* —In many parts of his history, Eusebius speaks of the honour shewn to the relics and memories of the martyrs,

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* *Tantum mementote tunc nostri, cum incipiet in vobis virginitas honorari.*

† ὁθεν και ἐπι τας θηκας ἀυτων ἐθος ἡμιν παριεναι, και τας ἐυχας παρα ταυταις ποιεισθαι, τιμαντε τας μακαριας ἀυτων ψυχας.

‡ δεομεθα δι' ἐκεινυς ἐλεηθηναι.

§ ἐυχαις και πρεσβειαις παντων των ἁγιων.

and in recounting the death of Basilides, he mentions, that the virgin Potamiœna had thus addressed him, when she was near her end: "Be of good heart, Basilides; for, when I am dead, I will obtain thy salvation from the Lord,* and thus soon repay the favours which I have received from thee."—*Hist. Eccles. L.* vi. *c.* v. *p.* 263.

S. Hilary of Poitiers, L. C. "To them that wish to stand there is not wanting the custody of saints, nor the guardianship of angels.† And lest we might think lightly of the protection of apostles, patriarchs, and prophets, or rather of angels who surround, with a certain ward, the church, it is added in the psalm, *the Lord is round about his people.*—He is with us."—*Comment. in Psal.* cxxiv. *p.* 404.—"We recollect, that there are many spiritual powers, who are called angels, or who preside over churches—and as the Lord teaches, the angels of the little ones always see God. According to Raphael speaking to Tobias, there are angels that serve before the face of God, and who convey to him the prayers of the suppliant."‡—It is not the character of the Deity that stands in need of this intercession, but our infirmity does.§ They are sent for the sake of those who shall inherit salvation: God is not ignorant of any thing which we do; but the weakness of man, to supplicate and to obtain, calls for the ministry of spiritual intercession."—*In Psal.* cxxix. *p.* 439, 440.

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* ἐξαιτησεσθαι ἀυτον ἀπελθυσαν παρα τυ ἑαυτης Κυριυ.

† *Sanctorum custodiæ, neque Angelorum munitiones.*

‡ *Et orationes deprecantium ad Deum deferentes.*

§ *Intercessione itaque horum non natura Dei eget, sed infirmitas nostra.*

S. Cyril of Jerusalem, G. C. "Having stated the doctrine of the church on the presence of Christ in the eucharist, as already quoted, and the form of the holy sacrifice, the saint proceeds:—"Now when this spiritual sacrifice is ended, and this unbloody worship over the victim of propitiation, we supplicate God for the common peace of the churches, for the tranquility of the world, for kings, for their armies and their allies, for the sick and the afflicted; and, in a word, we pray, and offer this sacrifice for all who want assistance. We next commemorate those who are gone before us; the patriarchs, prophets, apostles, and martyrs; begging that, through their prayers, God would receive our supplications.* We then pray for the holy fathers and bishops that are dead, and for all the faithful departed, believing that their souls receive very great relief by the prayers that are offered for them while this holy and tremendous victim lies upon the altar."—*Catech. Mystag.* v. *n.* vi, vii. *p.* 297.

S. Basil, G. C. In celebrating the feast of the forty martyrs, he thus addressed his hearers:—"These are they, who, having taken possession of our country, stand as towers against the incursions of the enemy.—Here is a ready aid to Christians. Often have you endeavoured, often have you toiled, to gain one intercessor. You have now forty, all emitting one common prayer.†—Who is oppressed by care, flies to their aid, as does he that prospers: the first to seek deliverance; the second,

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* ὁπως ὁ Θεος ταις ἐυχαις ἀυτων και πρεσβειαις προσδεξηται ἡμων την δεησιν.

† συμφωνον ἀναπεμποντες πξοσευχην.

that his good fortune may continue. The pious mother is found praying for her children; and the wife for the return and the health of her husband.—O ye guardians of the human race! O ye powerful messengers before God! let us join our prayers with yours." *—*Homil.* xx. *in* xl. *Martyr. T.* ii. *p.* 155, 156.

S. Ephrem of Edessa, G. C. "I entreat you, O holy martyrs, who have suffered so much for the Lord, that you would intercede for us with him, that he bestow his grace on us." †—*Serm. in laudem omnium Martyr. T.* i. *p.* 247. *Ed. Vossii.*—"We fly to thy patronage, Holy Mother of God; protect and guard us under the wings of thy mercy and kindness. ‡—Most merciful God, through the intercession of the most blessed Virgin Mary, and of all the angels, and of all the saints, shew pity to thy creature." §—*Serm. de laud. B. Mar. Virg. T.* iii. *p.* 208.—"I implore the intercession of the saints; but that their prayers for me will be heard, I doubt. For the prophet Ezechiel has said, (xiv. 20.) that neither Noah, nor Job, nor Daniel, though they pray, shall obtain. I implore all the prophets: ‖ but I may be rejected, I fear, like those impious Israelites, of whom the Lord said

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* ὦ κοινοι φυλακες τε γενες των ἀνθρωπων δεησεως συνεργοι, πρεσβευται δυνατωτατοι.

† *Obtestamur vos—ut pro nobis Dominum deprecemini.*

‡ *Sub tuum præsidium confugimus, O sancta Dei genetrix, sub alis pietatis atque misericordiæ tuæ protege & custodi nos.*

§ *Precibus SS. Mariæ semper Virginis—Sanctorumque omnium intercessionibus miserere tuæ creaturæ.*

‖ ἀξιω και τες ἁγιους—παρακαλω τες προφητας ἁπαντας.—p. 89. Edit. Oxon.

to Jeremiah, (vii. 16.) *pray not for this people."—In Confess. & sui ipsius reprehensione. T.* iii. *p.* 106.

S. Gregory of Nazianzum, G. C. In his funeral oration on his friend S. Basil, he says: "And now he, indeed, is in heaven; there, if I mistake not, offering up sacrifices for us, pouring out prayers for the people: for he has not left us so, as to have deserted us.—And do thou, sacred and holy spirit, look down, I beseech thee, on us: * arrest by thy prayers that sting of the flesh which was given to us for our correction, or teach us how to bear it with fortitude: guide all our ways to that which is best: and, when we shall depart hence, receive us then into thy society; that with thee, beholding more clearly that blessed and adorable Trinity, which now we see in a dark manner, we may put a final close to all our wishes, and receive the reward of the labours which we have borne."—*Orat.* xx. *de Laud. S. Basil. T.* i. *p.* 372, 373.—In the same strain he addresses S. Athanasius, *p.* 397; and *p.* 425, he adds: "He, in a good old age, dying after many conflicts, now regards, I doubt not, our concerns, and being himself freed from the bonds of the flesh, stretches out his hand to us." †—*Orat.* xxiv. *p.* 425.—From these orations, and from many others delivered on the like occasions, it is plain, what was then believed—that the martyrs and saints enjoyed eternal happiness in the vision of God; that they had care of men upon earth; that they interceded for them; and that it was profitable to invoke their prayers for the obtaining of spiritual and temporal blessings.

S. Gregory of Nyssa, G. C. Addressing himself to the martyr Theodorus, on whose feast he de-

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* συ δε ἡμας ἐπιστρεψοις ἀνωθεν.

† χειρα ὀρεγει τοις ὑπερ τε καλε καμνεσι.

livered an oration, this brother of S. Basil speaks in the same strain: "Invisible though thou art, come as a friend to them that honour thee; come and behold this solemn feast.—We stand in need of many favours: be our envoy for thy country before our common king and lord.* The country of the martyr is the place of his suffering; his citizens, his brothers, his relations are they, who possess, who guard, who honour him. We are in fear of afflictions; we look for dangers: the Scythians approach us with dreadful war. Thou, indeed, hast overcome the world; but thou knowest the feelings and the wants of our nature. Beg for us the continuance of peace,† that these our public meetings be not dissolved; that the wicked and raging barbarian overthrow not our temples and our altars; that he tread not under foot thy holy places. That hitherto we have lived in safety, we owe to thy favour: we implore thy protection for the days that are to come."‡—*Orat. in Theod. Martyr. T.* ii. *p.* 1017.—In the life of S. Ephrem, he thus addresses that holy Deacon: "Do thou now, being present at God's altar, and with his angels, offering sacrifice to the prince of life, and to the most holy Trinity, remember us; begging for us the pardon of our sins"§—*T.* ii. *p.* 1048.

S. Ambrose, L. C. The fathers of the western church speak the same language: "Thou hast friends who may intercede for thee. These are the apostles and

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* πρεσβευσον ὑπερ της πατριδος προς τον κοινον βασιλεα.

† αἰτησον εἰρηνην.

‡ σοι λογιζομεθα την ἐνεργεσιας—αἰτεμεν δε και τα μελλοντος την ἀσφαλειαν.

§ αἰτεμενος ἡμιν ἁμαρτηματων ἀφεσιν.

the martyrs.—It is not nearness of blood, but the relationship of virtue that forms this friendship.—Associate thyself, therefore, with Peter and Andrew, that they may pray for thee, and thy bad desires may cease.—Peter and Andrew interceded for the widow. (*Luke* iv. 38.) It were well, if we could obtain so speedy an intercessor: but surely they who implored the Lord for their relation, can do the same for us. You see, that she who was a sinner, was little fitting to pray for herself, or at least to obtain what she asked. Other intercessors to the physician were therefore necessary. The angels, who were appointed to be our guardians, must be invoked; and the martyrs likewise,* whose bodies seem to be a pledge for their patronage. They, who in their blood washed away every stain of sin, can implore forgiveness for us: they are our guides, and the beholders of our lives and actions: to them therefore we should not blush to have recourse." †—*Lib. de Viduis. T.* iv. *p.* 505.—"They are not dead, whose feast we this day celebrate; but being renewed, they live; for they are made partakers of Christ, who is the life of all. Their bodies indeed perished; but the progress of life was not broken. Without intermission, they return thanks to God, and repeat the praises of their saviour."—*Serm.* i. *de SS. Petro et Paulo, T.* v. *p.* 140.—"As often as we celebrate the memories of the martyrs, we should meet together, casting behind us all the cares of life.—The Lord hath said, (*Luke* x. 16.), *he that honoureth you, honoureth me; and he that despiseth you, despiseth me.* He therefore who honours the martyrs, honours Christ; ‡ while he that despises the saints, despises the Lord."—*Serm.* ii. *Ibid. p.* 142.

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* *Obsecrandi sunt angeli pro nobis—martyres obsecrandi.*

† *Non erubescamus eos intercessores nostræ infirmitatis adhibere.*

‡ *Quisquis honorat martyres, honorat & Christum.*

S. Epiphanius, G. C. Having censured the practices of certain heretics, who paid an undue honour to the virgin Mary, he says: "Her body, I own, was holy; but she was no God. She continued a virgin; but she is not proposed for our adoration; she herself adoring him, who, having descended from heaven and the bosom of his father, was born of her flesh. Against this error the gospel itself has guarded us, Christ saying (John ii. 4.), *Woman, what is it to me and to thee? My hour is not yet come.* He calls her *woman*, lest any one should imagine, that she was of some superior nature.—Though, therefore, she was a chosen vessel, and endowed with eminent sanctity, still she is a woman, partaking of our common nature, but deserving of the highest honours shewn to the saints of God.—She stands before them all, on account of the heavenly mystery accomplished in her. —But we adore no saint:—and as this worship is not given to angels; much less can it be allowed to the daughter of Ann.—Let Mary therefore be honoured; but the father, son, and holy ghost alone be adored."*—*Adv. Collyridianos Hær.* lix. *sive* lxxix. *T.* i. *p.* 1061, 1062. 1064.

S. John Chrysostom, G. C. In his sermons to the people of Antioch; *On the Feasts of various martyrs;* he exhibits, in glowing colours, the honours that were paid to their remains; the miracles wrought by their prayers; and the splendid examples of many virtues produced by the fervour of imitation. "We, on this day, celebrate their feast.—But, on all days, let us pray and beseech, that they become our patrons:† for not only

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* ἐν τιμῃ ἐστω Μαρια, ὁ δε πατηρ, και υιος, και ἁγιον πνευμα προσκυνεισθω, την Μαριαν μηδεις προσκυνειτω.

† γενεσθαι προστατιδας ἡμων.

when alive, but much more when dead, they can inspire confidence. Now they carry about them the marks of Christ; and when they shew these, nothing will be refused to them. Since they are become thus powerful, thus admitted into the friendship of God; if, by constant endeavours, we associate ourselves with them, we cannot fail of obtaining the mercy of heaven."—*Homil.* li. *de S S. Bernice, &c. T.* i. *p.* 570.—"The prayers and supplications of the saints are highly powerful in our regard:* but then most, when our own penitential works, and the serious reformation of our lives, are joined to them.—And this we say, not intimating, that the saints should not be invoked;† but that we should not give ourselves up to idleness, and rely on the exertions of others."—*Homil.* v. *in Matt. T.* vii. *p.* 60, 61.—"It is good to partake of the prayers of the saints;‡ but when we ourselves are careful and vigilant. You may say; when such are my dispositions, what need have I of others prayers?—But truly, we are, at all times, in want. Paul did not say, what need have I of others prayers? though they, who prayed for him, deserved not to be heard. And you dare to say this. Nor did Peter say it, when *prayer was made without ceasing by the church to God for him.* (*Acts* xii. 5.).—Indeed, the very circumstance of your confidence proves, that you are in want of prayers. Were you holy as Paul himself, your want would be the same. Exalt not yourself, lest you be humbled. But, as I observed, the prayers of others will avail us most, if we be earnest ourselves in the practice of virtue. St. Paul says: *For I know that this shall turn to my salvation, through your prayer,*

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* ἐχουσι δυναμιν αἱ ευχαι των ἁγιων μεγιστην.

† ὐχ ἱνα μη ικετευωμεν τους ἁγιους.

‡ καλον ευχης ἀπολαυειν της των ἁγιων.

and the supply of the spirit of Jesus Christ. (*Phil.* i. 19.) And again: *You helping in prayer for us; that for this gift obtained for us, by the means of many persons, thanks may be given by many in our behalf.* (2 *Cor.* i. 11.) And you say, what need have I of others prayers?—Prayers then are efficacious; but it is when we, on our side, do our duty.—This being so, let us not contemn the prayers of the saints, nor rely solely on them. By the latter, we should rashly deceive ourselves; by the former, deprive ourselves of what is good and profitable. Let us then invoke their intercession, and beg that they extend to us a helping hand,* while we ourselves remain constant in the pursuit of virtue."—*Homil.* i. *in* i. *Thess. T.* xi. *p.* 267. 270. *See Homil.* xlv. *de S. Meletio, T.* i. *p.* 523.—*Homil. de SS. Bernice, Prosdoce & Domnina. Ibid. p.* 557.

S. Asterius of Amasea, G. C. "The Saints, in virtue of their power with God, are the intercessors of the world.†—We adore not the martyrs, but we shew honour to them, as the true adorers of God. We worship not men; but we admire those, who, in time of persecution, nobly died in his service. We deposit their remains in monuments of curious workmanship, and we raise magnificent temples to their memories, that we ourselves may learn to emulate their deeds.‡—Though dead the saints can still do much: they can impart favours to us. §—*Pre-*

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* παρακαλωμεν ἐυχεσθαι ὑπερ ἡμων και χειρας ὀρεγειν.

† παῤῥησια δικαιων ἐκτελει τας ὑπερ τȣ κοσμου πρεσβειας.

‡ ὁικȣς της ἀναπαυσεως ἐγειρομεν ταις κατασκευαις μεγαλοπρεπεις, ἱνα ζηλωσωμεν τας των καλως τελειȣτησαντων τιμας.

§ πολλα και τελευσαντες ἁγιοι δυνανται· και ἀπελθοντες τȣ ζ.ν ἐνεργετȣσιν ἀνθρωπους.

cious in the sight of the Lord is the death of his saints. (Ps. cxv.): wherefore, let us offer up our prayers to God, and entreat the martyrs, that our common Lord would communicate the spirit of compunction to those who err;* and that, all doubt, as a wall of separation, being removed, we may all meet together in fraternal union."—*Encom. in S S. Martyres, T.* i. *p.* 191. 198. 207. *In N. Auctario Combefis. Paris.* 1648.

S. Jerom, L. C. "We worship not, we adore not the relics of martyrs—nor angels, nor archangels, nor cherubim, nor seraphim, lest we serve the creature, rather than the creator, who is blessed for ever more. But we honour the relics of the martyrs, that our minds may be raised to him, whose martyrs they are. We honour them, that this honour may be referred to him, who says: *He that receiveth you, receiveth me.*" (*Matt.* x. 40.)—*Ep.* liii. *ad Riparium, T.* i. *p.* 583.—"Thou dolt! who, at any time *adored* the martyrs? who could fancy that a mortal was God?†—If the apostles and martyrs, while upon earth, and while they must be anxious for themselves, can pray for others; much more will they do it, when victory has crowned their triumphs.‡—Moses obtained forgiveness for six hundred thousand men in arms; and Stephen, the true disciple of Christ, and the first martyr, begs forgiveness for his persecutors: and shall their power be less when they are with Christ?§ The apostle Paul de-

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* παρακαλεσωμεν δε και μαρτυρας τον κοινον δυσωπησαι δεσποτην, ινα δοθη πνευμα κατανυξεως τοις παρα της αιρετικης πλανης ενεργεμενοις.

† *Quis enim, O insanum caput! aliquando martyres adoravit? Quis hominem putavit Deum?*

‡ *Quanto magis post coronas, victorias, & triumphos?*

§ *Postquam cum Christo esse cœperint, minus valebunt?*

clares, that two hundred three score and sixteen souls, sailing with him, were saved by his prayers (*Acts* xxvii. 37.): but, when dissolved and with Christ, shall he be silent, and not utter a single word for that world, which believed at his preaching?"*—*Adv. Vigilant. Ep.* lx. *T.* i. *p.* 589, 590.

Cent. V.

S. Augustin, L. C. "The Christian people celebrate the memories of the martyrs with a religious solemnity, in order that they may learn to imitate them, and may be associated to their merits, and be aided by their prayers: but to no martyr; to the God alone of martyrs, in memory of them, do we raise altars. For what bishop, among the repositories of holy bodies, assisting at the altar, was ever heard to say: To thee, Peter; to thee Paul; or to thee Cyprian do we make this offering? To God alone who crowned the martyrs, is sacrifice offered in the places where their relics rest; that the sight of these places may excite a warmer sentiment towards those, whom we should imitate; and towards him, by whose aid it can be accomplished. We venerate, therefore, the martyrs with that veneration of regard, with which holy men are here treated upon earth, who are disposed, we know, to suffer for the truth of the gospel. When they have suffered, and have conquered, our veneration is more devoted, and more firm, as they are translated from a state of conflict, to a state of permanent happiness. But with that worship, which the Greeks call λατρεια, and which in Latin cannot be expressed by one word—as it is a worship properly due

* *Tunc ora clausurus est, & pro iis mutire non poterit?*

only to the divinity—with that worship we worship God alone. To this belongs the offering of sacrifice; whence they are idolaters, who sacrifice to idols. We offer no sacrifice to any martyr, nor to any saint, nor to any angel; and should any one fall into the error, sound doctrine will so raise its voice, that he be corrected, or condemned or avoided. The saints themselves, whether men or angels, reject that worship, which is due, they know, to God alone. Thus Paul and Barnabas (*Acts* xiv.)—when, moved by their miracles, the Lycaonians would sacrifice to them as Gods—rending their garments, and confessing that they were mortal men like to them, forbad it to be done. The same was seen in Angels, as we read in the Apocalypse (xxii. 9.), where the angel refused adoration, saying, *I am thy fellow-servant and of thy brethren: Adore God.*"—*L.* xx. *contra Faustum. T.* vi. *p.* 156.—"If any one say to you, do you worship Peter? Return him for answer what Eulogius said of Fructuosus: *I worship not Peter, but worship him, whom even Peter worships.*" * *Serm.* ci. *De Diversis T.* x. *p.* 572.—The same doctrine is repeated still more fully in the celebrated work *Of the City of God.*—*L.* viii. *c.* xxvii. *L.* xxii. *c.* x. *T.* v. *p.* 516 and 1494.—"We pray for the other faithful departed, but not for martyrs; for they departed this life in a state of such perfection, as rather to be our advocates. But they are advocates, not by their own merits, but as members united to their head. He is truly the only advocate, who, sitting at the right hand of the father, intercedes for us.† There is one advocate, as there is one pastor."—*Serm.* cclxxxv. *in Natal. Mart. Casti et Œmilii T.* v. *p.* 1147. *Ed. Bened. Paris.* 1683.—"Jesus Christ the just

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* *Ego non colo Petrum, sed colo eum, quem colit & Petrus.*

† *Neque hoc in se, sed in illo, cui capiti perfecta membra cohæserunt. Ille est enim verè advocatus unus, qui interpellat pro nobis.*

is our advocate with the father: he is the propitiation for our sins.—Therefore, some one will say; do not the saints pray for us? do not bishops and pastors pray for the people? Listen to the scriptures, and learn, that pastors recommend themselves to the prayers of the people. The apostle says: *Praying withal for us.* (Coloss. iv. 3.). He prays for the people, and the people for him. We pray, brethren, for you; and do you pray for us. Let all true members pray for one another; and the head intercede for all."—*Tract.* i. *in* i. *Joan. T.* ix. *p.* 238. —" It is a proof of kind regard towards the dead, when their bodies are deposited near the monuments of saints. But hereby in what are they aided, unless in this, that, recollecting the place where they lie, we be induced to recommend them to the patronage of those saints for their prayers with God?—Calling therefore to mind the grave of a departed friend, and the near monument of the venerable martyr, we naturally commend the soul to his prayers.* And that the souls of those will be thereby benefited, who so lived as to deserve it, there can be no doubt."—*De curâ pro mortuis gerenda c.* iv. *T.* iv. *p.* 289.—" But, by what means the martyrs assist those, whom we believe to be assisted by them, † is a question surpassing the powers of my understanding—whether they be personally present in many places remotely distant; or whether praying, in general, for the wants of all who invoke their intercession, (as we pray for the dead, from whom we are absent, and of whom we know nothing) God almighty, every where present, hearing the supplications of his martyrs, may, by the ministry of his angels, grant the succours that are requested.—This, I say, is a question

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* *Eidem martyri animam dilectam commendat recordantis & precantis affectus.*

† *Quos per eos certum est adjuvari.*

too deep for me to reach, too abstruse for my penetration." —*Ibid. c.* xvi. *p.* 293.

S. Cyril of Alexandria, G. C. In the prayer, which Catholics daily address to the Virgin Mary, are the words: "Holy Mary, mother of God, pray for us sinners, now and at the hour of our death." The words *Mother* of *God*—in Greek θεοτοκος, in Latin *Deipara*—to persons not fully acquainted with the doctrine of the *Incarnation*, nor with the necessity there often has been of opposing error by the introduction of terms not strictly scriptural, cause some difficulty. Against the errors of Arius the word *consubstantial* was adopted; and the council of Nice, which in 325, condemned those errors, defined in its creed, that Jesus Christ, "consubstantial to the Father, for us men, and for our salvation, came down from heaven, and became incarnate, and was made man." The Virgin Mary was mother of him thus made man; but this man was God; whence arose the propriety of the expression, *Mother of God.*—The expression had been very generally used, when, in the following century, one Anastasius, a priest—the confidential friend of Nestorius, then bishop of Constantinople—in a sermon to the people publicly taught, "that the Virgin Mary ought not to be called the Mother of God; that she was a mortal, and that of such God could not be born."—These words, says the historian,* who might himself have been present, gave great offence both to the clergy and laity; "and a tumult arose within the church."—I mention this incident, because nothing so clearly marks the commencement of error, as the reclamation of the people, when new expressions assail their ears, or when those, to which they have been habituated, are either censured or omitted.—Nestorius

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* *Socrates Hist. Eccles. L.* vii. *c.* xxxii. *p.* 380.

espoused the language of his friend; and, in a short time, not Constantinople only, but the whole Christian church, took the alarm; the doctrine of man's redemption being manifestly involved in the question. At the head of the orthodox party stood S. Cyril, bishop of Alexandria, whose reasoning on the subject was comprehensive and profound. But he observed, that it would be well, would men abstain from such enquiries—in which the most learned see obscurely, and the ignorant are perplexed—and embrace, without wavering, the faith, that, through the apostles, has been delivered to the church. However, as the pride of man will not follow this rule, he proceeds to say, on the question before him, that as the Lord Jesus Christ is God, surely, she that bore him must be called *the mother of God.* "This faith," he adds, "the disciples of Christ delivered, though they used not the expression." But, since the council of Nice, he observes, it has been used by many fathers, whose names he mentions. —*Ep. ad Monachos Ægypti. Conc. Gen. T.* iii. *p.* 19, *&c.* —S. Cyril in this epistle, and in many more which he wrote on the subject, strongly insists, that if the nature of the hypostatic union be considered—that union, whereby the divine nature was so united to the nature of man as to form but one person—it must necessarily follow, that it is true to say, that God was born, and therefore that Mary was mother of God; that God suffered; and that God died for us. Whatever doctrine teaches not this, manifestly overturns the belief in the divinity of Jesus Christ; and with this error Nestorius was charged. Cælestin, the Roman bishop, supported the cause of S. Cyril; and finally, in 431, the council of Ephesus anathematised the errors of Nestorius, and deposed him from the see of Constantinople. From this time, the words of our prayer *Mother of God* have been universally used; and they may be considered as a profession of our belief in

the divinity of her son.—In the apostles Creed we say; *Born of the Virgin Mary.*

Theodoret, G. C. "The temples of the victorious martyrs rise, conspicuous for their magnitude and the richness of their embellishments. It is not once, or twice, or five times, that we, yearly approach them; but we frequently there assemble; and there, not unfrequently sing praises to their God. They who are in health, pray for its continuance: while they pray to be freed, who are oppressed by illness.—But it is not as Gods that they address the martyrs, but as celestial men, entreating them to become their intercessors." *—*Serm.* viii. *adv. Gentes. T.* iv. *p.* 605.

Council of Chalcedon, G. C. The fathers with one voice exclaimed: "Flavian, though dead, still lives; may the martyr pray for us." †—*Act.* xi. *Conc. Gen. T.* iv. *p.* 697.—Certain European bishops write to the Emperor: "We place the blessed Proterius in the rank of holy martyrs, and, through his intercession, we beg that God may be merciful to us." ‡—*Ep. ad Leo. Aug. P.* iii. *Conc. Chalced. Conc. Gen. T.* iv. *p.* 907.

S. Nilus, G. C. "Learn then, that the holy angels excite us to pray, and are present with us, rejoicing, and praying for us." §—*Tract. de Orat. c.* lxxxi. *T.* i. *p.* 496.

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* ἐκ ὡς θεοις ἀυτοις προσιοντες, ἀλλ' ὡς θειϰς ἀνθρωπϰς ἀντιβολϰντες ϰαι γενεσθαι πρεσβευτας ὑπερ σφων παραϰαλϰντες.

† ὁ μαρτυς ὑπερ ἡμων ἐυξεται.

‡ *Ejus intercessionibus misericordem & propitium Deum nobis fieri postulamus.*

§ προσευχομενοι ὑπερ ἡμων.

S. Leo, L. C. Omitting many other authorities, which I could adduce from other fathers and the ecclesiastical historians of this century, I shall here close the list with S. Leo the Great.—"Strengthen your connections with the holy angels; enter into the city of God, of which the dwelling is promised to us; unite yourselves to the patriarchs, prophets, apostles, and martyrs. Rejoice, where they rejoice. Let these wishes be the objects of your desires; and by a holy emulation sue for their suffrages.* For with whom you shall communicate in prayer, with them shall you enjoy honour."—*Serm.* v. *in Epiphan. T.* i. *p.* 195.—"As we ourselves have experienced, and our ancestors have evinced, we believe and trust that, amidst the troubles of this life, the prayers of the holy apostles Peter and Paul will ever be ready to obtain for us the mercy of God.† As we are depressed by our own sins, so may we be raised by their merits, through Jesus Christ."—*Serm. in Natal. Apost. Petri et Pauli p.* 338.—"May the blessed Peter and all the saints, who have aided us in many tribulations, vouchsafe to assist our prayers ‡ for you with our merciful God."—*Serm. in Octava Apost. Pet. et Pauli p.* 340.—"Let us rejoice in the Lord for the happy end of this glorious man. God is wonderful in his saints, in whom he has given to us defence and example.§—Rome is illustrated by Lawrence, as Jerusalem was by Stephen. By his prayer and patronage we confidently trust to meet with

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* *Ipsorum ambite suffragia.*

† *Semper nos specialium patronorum orationibus adjuvandos.*

‡ *Qui nobis in multis tribulationibus adfuerunt, obsecrationes nostras pro vobis juvare dignentur.*

§ *Præsidium constituit, & exemplum.*

support; *that *as all men*, says the apostle (2 *Tim.* iii. 12.), *that will live godly in Christ, shall suffer persecution*, we may be strengthened in the spirit of charity, and be fortified, in the continuance of a firm faith, to surmount all temptations, through the Lord Jesus Christ, who with the Father and the Holy Ghost, liveth and reigneth for ever." —*Serm. in Festo S. Laurentii, p.* 346.

Council of Trent.

"The holy Synod commands all bishops, and others, to whom is entrusted the office of teaching, that—according to the practice of the Catholic and Apostolic church, received from the earliest ages of the Christian religion, and according to the united opinions of the Fathers, and the decrees of holy councils—they, in the first place, diligently instruct the faithful, on the intercession and invocation of saints; the honour due to relics; and the lawful use of images; teaching them, that the saints, reigning with Christ, offer up their prayers to God for men; that it is good and profitable suppliantly to invoke them, and to have recourse to their supplications and assistance; in order to obtain favours from God, through his son, Jesus Christ, our Lord, who is our only redeemer and saviour." —*Sessio* XXV. *de Invocat. S S. p.* 287.

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* *Cujus oratione & patrocinio adjuvari nos sine cessatione confidimus.*

The following Creed or Profession of Faith, containing the principal points of Catholic Belief, was promulgated by pope Pius IV., *in* 1564, *the year after the close of the council of Trent, and agreeably to what the council had suggested. It goes under the name of Pius, and is subscribed by Catholics on several occasions.*

CREED OF PIUS IV.

I, N. N. with a firm faith believe and profess all and every one of those things, which are contained in that creed, which the holy Roman Church maketh use of. To wit; I believe in one God, the Father Almighty, Maker of Heaven and Earth, of all things visible and invisible: And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages; God of God; Light of Light; true God of the true God; begotten, not made; consubstantial to the Father by whom all things were made. Who for us Men, and for our salvation, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. Was crucified also for us under Pontius Pilate: he suffered and was buried. And the third day he arose again, according

to the Scriptures: He ascended into Heaven: sits at the Right-hand of the Father, and is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord, and life-giver, who proceeds from the Father and the Son; who together with the Father and the Son, is adored and glorified, who spoke by the Prophets. And (I believe) one, holy, Catholic, and Apostolic Church. I confess one Baptism for the remission of sins: and I look for the resurrection of the dead, and the life of the world to come. Amen.

I most sedfastly admit and embrace apostolical and ecclesiastical Traditions, and all other observances and constitutions of the same Church.

I also admit the holy Scriptures, according to that sense which our holy Mother the Church, has held, and does hold; to which it belongs to judge of the true sense and interpretation of the Scriptures: neither will I ever take and interpret them otherwise, than according to the unanimous consent of the Fathers.

I also profess that there are truly and properly seven Sacraments of the New law, instituted by Jesus Christ, our Lord; and necessary for the salvation of mankind, though not all for every one: To wit, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order, and Matrimony: And that they confer Grace: And that of these, Baptism, Confirmation and Order cannot be reiterated without sacrilege. I also receive and admit the received and approved Ceremonies of the Catholic Church, used in the solemn administration of the aforesaid Sacraments.

I embrace and receive all and every one of the things which have been defined and declared in the holy council of Trent, concerning Original Sin, and Justification.

I profess likewise, that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy Sacrament of the Eucharist, there is truly, really, and substantially, the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ: and that there is made a conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood; which conversion the Catholic Church calls Transubstantiation. I also confess, that under either kind alone, Christ is received whole and entire, and a true Sacrament.

I constantly hold that there is a Purgatory; and that the souls therein detained are helped by the suffrages of the Faithful.

Likewise that the saints reigning together with Christ, are to be honoured and invocated, and that they offer prayers to God for us, and that their Relics are to be had in veneration.

I most firmly assert, that the Images of Christ, of the Mother of God, ever Virgin, and also of other Saints, ought to be had and retained, and that due honour and veneration is to be given them.

I also affirm, that the power of Indulgences was left by Christ in the Church; and that the use of them is most wholesome to Christian people.

I acknowledge the Holy, Catholic, Apostolic Roman Church for the mother and mistress of all Churches: And I promise true obedience to the Bishop of Rome—Successor to S. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred

Canons and General Councils, and particularly by the holy Council of Trent. And I condemn, reject, and anathematize all things contrary thereto, and all Heresies, which the Church has condemned, rejected, and anathematized.

I, N. N. do at this present freely profess, and sincerely hold this true Catholic Faith, without which no one can be saved : * And I promise most constantly to retain and confess the same entire and unviolated, with God's assistance, to the end of my Life.

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* He that believeth, and is baptised, shall be saved; but he that believeth not, shall be damned.—*Mark* xvi. 16.

THE END.

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ERRATA.

P. 6. *l.* 30. For 1543 read 1545.
11. *l.* 7. *by attention --- attention.*
100. *l.* 1. spirit --- spirit of the disciple, &
175. *l.* 13. only adding --- *dele.*
176. *l.* 18. bishop - - priest.
201. *l.* 32. σωμα --- αἱμα'
260. *l.* 12. for them --- for them (the relatives of the lector, Celerinus.
321. *l.* 28. ὑπερεχειν --- ὑπεχειν.
343. *l.* 2. also --- always.
351. *l.* 11. *venal---venial.*
403. 404. Arminians --- Armenians.

Whatever others there be, will readily be corrected by the learned reader. Since the work came from the press, every quotation has been again examined, and the following errata have been discovered in the references.

P. 20, 47, 79. *S. Ephrem.* T. iv. --- T. v.
26. *l.* 13. p. 178 --- 177.
38. *l.* 13. *Origen.* T. i. *&c.* --- T. v. *p.* 225. *Op. S. Hieron, Paris.* 1706.
42. *l.* 8. p. 9 --- p. 10.
45. *l.* 13. p. 386 --- p. 388.
49. *l.* 23. p. 27. --- p. 28.
67. *l.* 2. *In Ancorat.* --- *Adv. Hær. l.* iii. T. i. p. 903. *Similia in Ancorat.* T. ii. p. 14.
133. *l.* 34. p. 201 --- p. 322, 323.
134. *l.* 28. p. 444 --- p. 543, 544.
138. *l.* 25. *Ibid.* --- *De Decr. Nicæn. Ibid.*
148. *l.* 10. p. 718 --- 719.
153. *l.* 1. *Ibid.* --- *Conc. Gen.*
157. *l.* 7. p. 74 --- p. 76.
158. *l.* 20. p. 195 --- p. 194.
161. *l.* 15. p. 339 --- p. 343.
---- *l.* 22. *lib.* vii. p. 105 --- lib. vi. p. 104.
166. *l.* 1. p. 135 --- p. 130, 135.
167. *l.* 13. T. i. p. 73, &c. --- T. iv. p. 131.
187. *l.* 6. T. iv. --- T. v.
227. *l.* 2. p. 179, 1731 --- p. 180, 1719.
237. *l.* 5. *Edit. Lugd.* --- *M. Bibl. PP. Lugduni*, 1677.
240. *l.* 15. T. iv. --- T. iv. p. 84.
290. 327. *l.* 14. p. 178 --- 206.
342. *l.* 1. p. 178 --- 208.
361. *l.* 12. p. 208 --- 210.
380. *l.* 10. L. ii. *adv. &c.* --- *In exposit. Fidei Cath.* T. i. p. 1104.
382. *l.* 3. p. 399 --- p. 401.
437. *l.* 11. Martyr. T. i. --- Martyr. T. iii.